MASMID

1949

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EIGHTEENTH ANNUAL

MASMID

MATTHEW KATZ
EDITOR

NORMAN LAMM
BERNARD DUCOFF
LITERARY EDITORS

CY SHAVRICK
BUSINESS MANAGER

DAVID HALPERN
TECHNICAL EDITOR

ABRAHAM MORGENSTERN
PHOTOGRAPHY EDITOR

YESHIVA UNIVERSITY

NEW YORK CITY

JUNE 1949

DEDICATION

To the noble descendants of Rav and Shmuel, to the bearers of the traditions of Sura and Pumpeditha, to those who perpetuate the living principles of Volozhin and Slobodka, to the "Yeshiva Bachur" of then and now, this yearbook is dedicated.

Much in time, space and quality separates us of the class of '49 from those of the great academies in Lithuania and Poland; one would hardly identify the modern Yeshiva College Senior with the black-robed students in the various "batei-midrashim" of almost every town and hamlet in Galicia and Bukovina. One would barely recognize any semblance of the "Yeshiva Bachur," he with the earlocks and black hat, in the young fellow in the Study Hall at Yeshiva College.

Yet the similarities are greater than the differences; the continuity of tradition, principles and enthusiasm from the days of the great Talmudic scholars remains unbroken. The thread of history, binding the class of '49 to the Gaon of Vilna, through the ages to the Gaon of Sura, grows stronger as it grows longer.

"The heritage of our ancestors is in our hands." We of the class of '49 are proud of this heritage. We are proud to be included as a link in the historical chain of Yeshivoth and "Yeshiva Bachurim." We thank the Almighty that we have been privileged to become heirs to the intellectual piety and pious intellectualism which were the mark of the "Yeshiva Bachur." We are grateful that the spirit of the Torah, the fire of the Talmud, the ever-growing brilliance of Halacha, has been able to survive and thrive in our midst.

To the "Yeshiva Bachur" we dedicate our yearbook; to his principles we dedicate our lives.

Fellow Graduates: ח"ב

First, may I express to you my heartiest congratulations on the successful completion of your College studies.

During college days you acquired knowledge, but now you should develop the ability to reflect and grow in wisdom. Until now your minds were filled with theories and speculations as formulated by others but now, upon graduation, you should develop the capacity to think and inquire for yourselves. An educated person is one who possesses the great desire to gain fresher and sounder information and a thirst for creative thought. You must remember that you cannot forever entrust your thinking to others. The endless search after G-d's knowledge which helps us to orientate ourselves in the uncharted land of the spirit, and the continuous thirst to become acquainted with the discoveries of the human intellect create a harmonious perfection of one's personality.

Remain firm in your convictions, and hold yourselves responsible for translating your ideals into realities. Above all, remember that being better men is of greater significance than being financially better off.

I have abiding faith that you will govern your lives by the standards of the Torah, by the great principles of our American democracy, and that you will consider your education as a means towards a greater end—towards consecrated service to our fellowmen.

May you, by your conduct, by your firmness to uphold the eternal tradition of Israel bring honor and glory to yourselves as well as to your Alma Mater.

Samuel Belkin
President

June 1949 ב"ה

To The Graduates of 1949:

Your Alma Mater bids you a fond farewell as you take your leave for the variety of activities and interests that you will engage in on leaving Yeshiva College

Yeshiva College is this year in its twentieth year of instruction, which means that you are graduating at a milestone in the history of the institution. You are the eighteenth graduating class. With the present graduating class, the total number of graduates will be swelled to approximately 750.

Graduates of previous years have set a very high standard of achievement for you to follow, and in wishing you equal success, all of us in Yeshiva College are looking forward to your future accomplishment and happiness.

Yours truly,
M. L. Isaacs
Dean

FACULTY

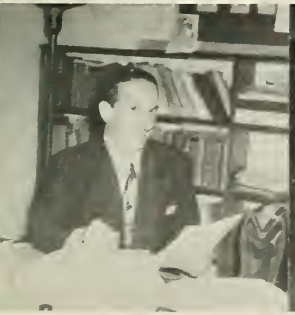
Mr. Morris Silverman
History
Acting Registrar

Dr. Maurice E. Chernowitz
French
Romantic, Romantic

Dr. Sidney D. Braun
French
Ah bien children, this is no (?) Kindergarten

Dr. Louis F. Sas
Spanish
The Voice of the Tertulia

Prof. Abraham B. Hurwitz
Physical Education
Director of Student's Chaos



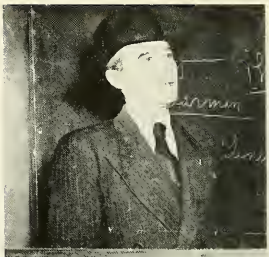
Dr. Solomon Joseph
Chemistry
The all-round man

Abraham Tauber
Speech
en garde!

Milton Arfa
Hebrew
In Arabic it would be . . .

Dean Samuel L. Sar
Dean of Men
A swell guy, despite his Telsher Torah

Dr. Alexander Freed
Medical Director
One of the most liked men on the faculty

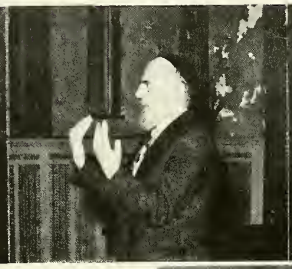


Allen Mandelbaum
English
May he re-Joyce wherever he goes

Dr. Ralph P. Rosenberg
German
Beer und pretzels

Dr. Leo Jung
Ethics
Always young

Rabbi Emanuel Rackman
Political Science
al pee dean!

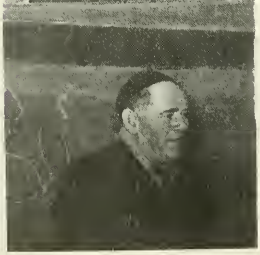


Dr. Gershon Churgin
Hebrew
Williamsburgh, Agudah, Mesifta, Chassidim,
Baltimore, Cheenuch, Bah!

Dr. David Fleisher
English
Picks lollypops off almond trees

Dr. Alexander Litman
Philosophy
Surgartelian

Dr. Henry Lisman
Mathematics
Physicist and Lamdan



Dr. Shelley R. Saphire
Biology
Semi-opaque, semi-translucent

Dr. Alexander Brody
History
To be sure

Earl H. Ryan
Speech
Mon., 10:00, WNEW

Dr. Abraham Luchins
Psychology
Everything must be done in the field

Dr. Irving Linn
English
Eh-eh-eh-eh-Men!

Dr. Buno Z. Kisch
Chemistry
"Mai 'Hodu Ve'ad . . ."

Dr. Meyer Atlas
Biology
W-n-e-l-n-l-n-n?

Meyer Terkel
Education
"Boys and girls"

Dr. Arnold N. Lowan
Physics
This is not a popular lecture!!
See the integral sign

Dr. Bernard Floch
Greek and Latin
Never cuts any classics

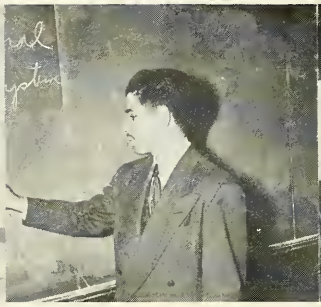
Dr. Eli M. Levine
Chemistry
The Famous Hormonist of the Female Sex

Dr. Aaron M. Margalith
Librarian
You must be articulate

Dry. Hyman B. Grinstein
Jewish History
Quiet! or I'll lecture

Dr. Kenneth F. Damon
Speech
Maxwell's Damon

Perez Posen
Physics
à la Ashkenaz



Daniel Block
Mathematics
Check your own papers!

Dr. Karl Adler
Music
Corralled a choral group

Dr. Jekuthiel Ginsburg
Mathematics
Ah, Life!

Rabbi David Mirsky
Hebrew
Just like pop!

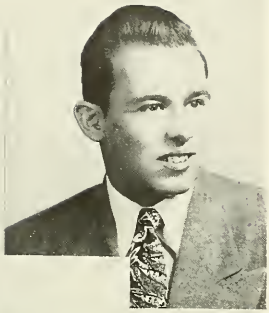
Dr. Nathan Savitsky
Psychology
New position

Four years ago, one sunny morn,
A Lower Freshman Class was born.
A human birth's a time for celebration
Except in this one field of Education:
The coming of a child brings joy effusive;
The entry of a class is unobtrusive.
A year of college slowly passed
And they were Sophomores at last.
Survivors of a College Generation
They viewed the future with anticipation:
In only three more years, by computation,
They'd reach the cherished goal of Graduation.
As Juniors, half their race was run;
A few terms more and they'd be done!
And here our class splits into sev'ral sections
According to its members' predilections:
Each student entering, with great elation,
Into his special Field of Concentration.
As Seniors, next, they basked in glory;
We're near the ending of our story.
Our heroes now regain their solidarity,
For suddenly they realize the disparity
Between the common, lower-class collegians
And Senior dwellers in the Upper Regions.
The peak at last: the final line—
And now—

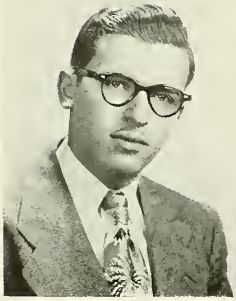
THE CLASS OF '49!!!

SENIORS

CLASS OFFICERS



CY SHAVRICK
PRESIDENT



NORMAN LAMM
VICE-PRESIDENT

Our sages tell us, "לא המדרש עיקר אלא המעשה". Constantly guided by this basic credo, we of the class of '49 have brought our plans to fruition.

We inaugurated the year with our "Senior-Freshman Smoker". This gala affair, elaborately planned, was a tremendous success, and before long our somewhat bewildered freshmen were put at ease and properly oriented into our renowned institution. Outstanding senior talent was displayed in making this a most enjoyable evening for all..

Then followed our "Senior-Faculty Mixer." This affair, conducted in a close and informal manner, brought about a harmonious union of student and professor — a unity vital in creating healthy and happy school relationships.

Our culminating affair was the Senior banquet which preceded the Commencement exercises. Amidst an air of sentimentality and serenity, we gathered together with our family and friends to celebrate the completion of our college careers at Yeshiva University. Dr. Belkin honored us with his presence; and with him were other distinguished personalities.

In addition, our class has actively participated in all phases of intramural activities.

When we were freshmen, the then senior class wrote about us in the Masmid that we were "a disgustingly average class". We beg to differ. Our record of four years of active participation in scholastic and extra-curricular activities proves that we are far above average.

In conclusion, let me take this occasion to personally thank every one of my classmates for their excellent cooperation and to wish them הצלחה in all their future endeavors.

ARTHUR ABRAMSON Newark, N. J.

Artie was one of the few Broun majors in school. Also a veteran, Mike Korbman and he are as close as that! Artie worked hard at his French and was editor of Le Flambeau. Graduated in January, he is attending Graduate School, studying education. Mike and he will probably end up teaching in the same school and even the same language; Mike's English sounding like Artie's French and Artie's French sounding like Mike's English.

JACK ALSTER Brooklyn, N. Y.

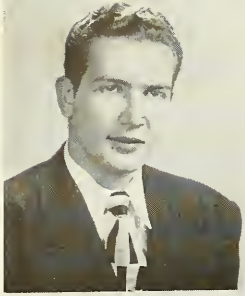
This volatile chemistry major is known about the office of Yeshiva. Having spent one year at City College, he was thankful to return to Yeshiva College, and can now be seen constantly in the laboratory. Jack attended T.A. and T.I. He also reported for the Commie. He hopes to enter the field of physical chemistry.

MILTON AUGENSTEIN Philadelphia, Pa.

"Melech" is the senior who is most popular for his outstanding feat of a triple-catch: one wife and two kids. Pappa Melech certainly is leaving college with more than he had when he came in. His remarkable metamorphosis from "bochur" to "chassan" to "man" to "tateh" has not, however, detracted from his general amiability and friendliness. The class "chassid" hopes to get his "smicha" in the very near future, and all his classmates join in wishing him, his wife and his two little Augensteins a happy and successful future.

DONALD J. BERGER Bronx, N. Y.

Donald is one of our more studious graduates. He attended T.A. and has completed his studies in the Teachers Institute. A math major, he is also somewhat of an electrician, painter, carpenter and locksmith. In short he embraces both the abstract and the concrete. Donald is now teaching Hebrew and plans to study Math and teach it.

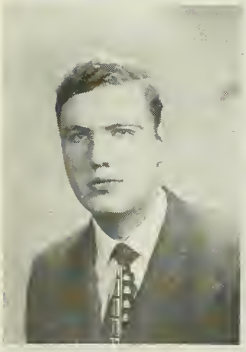


SOLOMON BLUMENFELD — Newark, N. J.

This good looking trombone player from Newark arrived at Yeshiva, possessing all the attributes for a successful college life. Sol played on the basketball varsity for two years and then left the more active part of the sport for the exhortatory sidelines. As Commie's philosophic Sports Editor his words were keenly read for new trends in the Philosophy of Sport. Sol, after a brief love affair with Psych., settled down to a major in Biology and doing quite well, thank you.

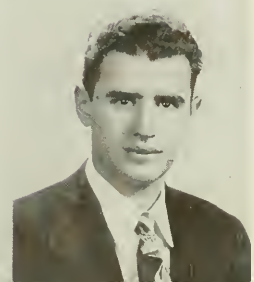
MORRIS A. COHEN — Brooklyn, N. Y.

This Chaim Berlin contribution to J.B., Hamevaser and Eranos is as productive as a soy bean. In fact, he has been a sec'y-treas. of S.O.Y. Moish is an English major, and is also active on the business staffs of Masmid and Commie. An avid reader (of publications other than only Commie, Masmid and Hamevaser), he is a member of the Library staff. He wants to be a Rabbi, and is currently taking Lessons in Judaism.



ABE DRAZIN — Montreal, Canada

A completely synthesized product, Abe found no conflict between managing the book store, being business manager of Commie, attending Rabbi Burack's shiur and being an English major. A graduate of Canadian high schools, Abe learned to live in N.Y., influenced in the right direction by Jack Zuker and Joe Abelow. He expects to enter business and be a wealthy benefactor of Yeshiva U.



BERNARD DUCOFF — Union City, N. Y.

Bernie found time during his senior year to major in English, take three Goldberg courses, study for his final exams in T.I., teach out of town, be co-Literary Editor of Masmid, and to be engaged (a college course in itself). During his previous calmer years he wrote stories for the Jerome Robbins contest, debated for his class and the varsity, sent Commies to alumni and otherwise lounged around discussing the burning issues of Yeshiva life. Equipped with a teacher's diploma and a B.A., he hopes to enter the teaching field and study for the rabbinate with a dash of post-graduate Sociology.

MAX FRANKEL Bronx, N. Y.

One of our peace loving Commie editors, Max has maintained Commie's high standard. He attended T.A. and expects to have graduated from Teachers Institute by the time you read this. He was a member of the Placement Bureau of the University, and of the Faculty-Students Relations Committee. Max was a delight in the Junior class night performance and on Alumni Day. A History major, he probably will be a Hebrew teacher and would like to enter the field of journalism.

DENNY GELLER New York, N. Y.

Denny was the first one to prove that Dr. Luchin's Einstellung test is all wet. The test showed that he wasn't rigid at all; but, Denny, in direct contrast to the results of the exam has developed a rigid schedule in relation to wasteful Saturday evenings—one call to the Bronx every three weeks, one to Brooklyn also every third week, and free lance with Mr. Week-in-between. As vice president of the Student Council he did a tremendous amount of work and was trapped into attending two S.C. meetings, one of them by chance—as it was held in his buddy Sam Glaser's room upon whose bed he was passing his favorite pastime. Denny captained the basketball squad through a highly satisfying season and the "cute one" remained the team player throughout the season. Denny hopes to continue what he has been doing all along and remain just one great guy.

SAMUEL Z. GLASER Brooklyn, N. Y.

Sam could well be labeled as "The Most Active President of Yeshiva College." Introducing concerts, dramatic shows, research journals, Sam set the school afire with his enthusiasm and encouragement of activities like: audio-visual shows, fireside chats, etc. One of Dr. Luchin's best students and still normal, Sam worked on several projects with him. He also minored in philosophy but was one of Dr. Litman's major keys.

Sam burst upon us in his Junior year as president of his class and chairman of the Zionist Actions Committee. His future: guidance, both psychological and spiritual, especially of Denny Geller.

JOSEPH J. GOLD Bedford Ave., USA

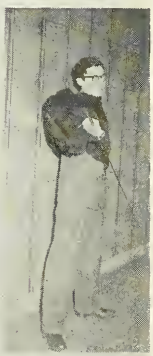
A major in Math, and a minor in many things, Yussel regards as his greatest assets his active membership in the Math Club, editorship of the Physics section of the Science Publication, contributions to Le Flambeau, loftier ambitions than the Rabbinate, big words and Mottel Lava. Joe is recognized by his friends as a great intellectual. In addition, he is a J.B.er with his Rebbi's disdain for convention.

SEYMOUR HABER — New York, N. Y.

One of our geniuses in the Math. dept., Seymour is headed for great numbers. Vice President and lecturer of the active Math. Club he also participated in extra-mural debating and was an official member of the college Debating team (So they didn't have any debates on math). His majors were Math and Chemistry and being a T.I. boy he hopes to teach Math in Israel.

DAVID HALPERN — Brooklyn, N. Y.

Dave, better known as Doody, migrated here from the Bedford Avenue Seminary. Having excelled in History, his major, he hopes to incorporate same and a graduate course into his well-planned rabbinical future. Confining his extra-curricular activities to the Co-op Store and to the Governing Board of Masmid, Dave has managed to succeed in both. Some day in the future, he hopes to move to Aretz and settle there.



ABRAHAM HIRSCHSPRUNG — Columbus, Ohio

Abe finds that his feet aren't on speaking terms with each other since he became Manager of the Riding Team. This J.B.'er has been making a "Siyog La'Torah" as a captain of the Fencing Team, and also dabbles in Philosophy and Political Science besides Tennis. He expects to talk the Smicha Board into giving him Smicha.

ALBERT HOLLANDER — Brooklyn, N. Y.

Al grew quickly during his four years in Y.U., in understanding and intelligence anyway. A disciple of Dr. Litman and a Brody major, Al has devoted his spare time to being chairman of the Curriculum Committee. He also joined the Debating Society and Commie Staff. Sporting a moustache, Al is ready to woo the girls and be a high school teacher.

ELIEZER HOROWITZ Brooklyn, N. Y.

A resident of Brooklyn, something which should not be held against him, Eli attended Chaim Berlin and T. A. before entering Yeshiva College. He attends the Yeshiva in the morning and is president of Rabbi Shatzkes's class. He went to N.Y.U. for a year but the magnetic pull of Yeshiva proved to be too much for him, and he returned to the fold. In the College he participated in Dramatics. He is active in Y.I. of Eastern Parkway and is right now engaged in audio-visual work.

MATTHEW KATZ Brooklyn, N. Y.

This chem major is a radio-whiz and incidentally, the All-Powerful and Omniscient Editor-in-Chief of this journal. Matty can always be seen dabbling with either test-tubes or radio tubes, and is a masmid at Masmid. Somehow he manages to get things done, even though one sees his "Do Not Disturb. Asleep" sign on his dorm door fourteen hours a day. Matty can be seen in the Crown Heights Young Israel, the chem lab, Lamm's room, the Physics lab, or in most of the group pictures in this book.

SAMUEL KENNER Sydney, Nova Scotia

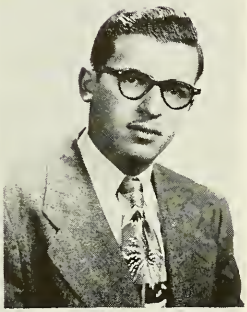
Riding in on the back of a Nova Scotia salmon, Sammy alighted and stayed to see the sights. He became basketball team manager in his Fresh and Soph years and rose to Athletic Manager in the Junior and Senior year. Sammy helped found the Y.U.A.A., became a member of its executive council and Doc's assistant and gym supervisor. As a side line he was a language major. His plans are indefinite but include realighting on his salmon and heading for Eretz.

SIMEON KOBRINETZ Far Rockaway, N. Y.

Simeon made a name for himself in Brooklyn College for two years and then came to Yeshiva College (Don't ask why—he just came.) At B.C., he was a member of the Student Council and President of B.C. Hillel Foundation. He is a philosophy major and was a delegate to the National Student Association Conference, and on the Yeshiva basketball team in '48. He is a member of the National Zionist Actions Committee, a member of the International Relations Club and is on the Executive Committee of the National Jewish Youth Conference. Simeon attends the Yeshiva and aspires to the rabbinate.

MEYER KORBMAN Newark, N. J.

Our own Mike, with the captivating smile and bubbling wit has endeared himself to all and sundry. After two years in the M.P.I. branch of the Army, he came to Yeshiva College where he majored in Shakespeare and Political Science. As chairman of the Placement Service he placed and served many of us. He was also President of the Dramatics Society and a member of the French Club. Mike is now attending Yeshiva University Graduate School and expects to teach English in the foreign land of New Jersey.

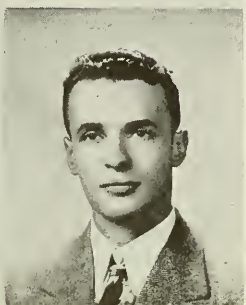


NORMAN LAMM Brooklyn, N. Y.

Norm is Torah Vodaath's contribution to J!B! and Chemistry. With a background of high marks, mediocre Hebrew, poetry and two awards—Talmud and Junior class scholarship—he has become a Literary Editor of this Masmid and vice-president of the senior class. He is a traditional opponent, dating from his soph year, of Dramatics and most of Commentator's policies. However, this does not exclude all extra-curricular activities. Norm wrote articles for Flambeau, for Masmid (3 years) and for the Science publication and was traditional Hebrew poet for the Yeshiva Chagigas. Whether in the chem labs or on Bedford Ave., however, his "Moustache" is a hopeless case.

LEO LANDMAN New York, N. Y.

Leo is R.J.J.'s contribution to the Math department and J.B. These excellent conditions have enabled this taciturn masmid to "drei mit dem gruben finger" with mathematical precision. As a result, he is "bein hashmashos," no longer a "bochur," not yet a "mentch"—he was engaged to a wonderful young lady in his senior year. Mazel Tov, Leo, to you and your Rebbitzen.



STANLEY LEVIN Bronx, N. Y.

Wherever Palestine is mentioned, Stanley is bound to appear. "All right Stanley, so it's Israel." An Evander Child's High School graduate, he spent his freshman year in City College until he learned about the joys of attending Yeshiva College (in comparison, anyway). A history major, he spends most of his time outside the school. Active in שומר הדתי, he is ראש קן of the East Bronx branch. Stanley's just "itchin" to get to Israel as a member of the Chalutziut movement.

SOLOMON ROTHSTEIN Bronx, N. Y.

Sol is our "Good Humor" man — always ready with a smile and a friendly word. A Stuyvesant High School graduate and an ex-G.I., he is majoring in psychology and is a member of the Veterans Organization and the Psychology Club. Sol is one of Rabbi Arnest's first row boys — those who listen. He hopes to continue occupying the front row until Smicha.

MEYER SANDEL Rochester, N. Y.

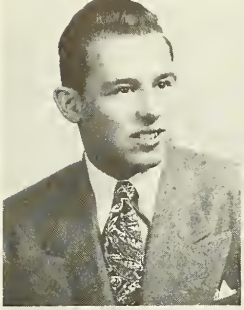
Mike spent three years in the Air Force before coming to Yeshiva College. He is a Chemistry major but also interested in Philosophy and English, or Dr. Litman and Dr. Klein. He was vice president of the Veterans Organization. Mike expects to continue in the field of Chemistry.

SY SCHORR Camden, N. J.

Handsome, blond-haired Sy is Camden's gift to Yeshiva College. He attended T.A. and is now in Rabbi Shatzkes' class in Yeshiva. He is an English major and a member of the Chess Team. A swell guy with a deep singing voice and a good head for things that have to do with money, he is on the business staff of Masmid.

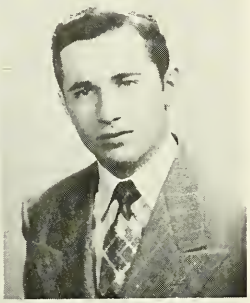
IRVING SHAPIRO Cleveland, Ohio

Irving is one of our hard working French majors which is an entire college course in itself. He is also one of the better students in Rabbi Shatzkes' class. He hopes to continue learning and to succeed in the educational field.



CY SHAVRICK — Baltimore, Md.

Cy "Pretty Boy Ronny" Shavrick, though he doesn't particularly care for fishing is very versatile in using a line. But there are no strings attached when we say that Cy is one of the most dependable and honest fellows in this school. He probably is the only individual who can boast of the distinction of never having an argument with any of the fellows. As president of the Senior class and Business Manager of Masmid, Cy did extraordinary work. This Philosophy major from Baltimore wants to do some welfare work in Europe and study for the rabbinate.

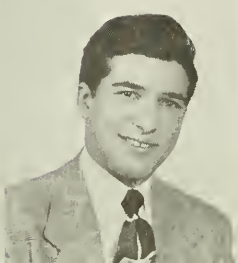


NAHUM B. SHULMAN — Jersey City, N. J.

Nahum is one of our few synthetic boys. A philosophy major, interested in Psychology and Jewish Education, Nahum wants to continue learning in the Yeshiva. Spreading his activities over both institutions, he is president of his Yeshiva class, member of the Zionist Actions Committee (food drive) and responsible for our rings and keys. He expects to learn till Smicha, whereupon he will leave for Aretz to spread Torah.

ELIHU SIMON — Bronx, N. Y.

"Chiel" is known for his wavy hair and his friendliness, if you don't insult his hair. A T. A. graduate, he has majored in sociology and minored on the varsity basketball team and in the bookstore. He did a good job with the bookstore this year—sold some books. He expects to graduate T.I. with college and hopes to attend graduate school and eventually teach Physical Ed. and/or Hebrew in a secondary school.



SAMUEL SKLAR — Bronx, N. Y.

Do.v down, you peasants! Down, I say! For the versatile Sammy has achieved the ultimate. He is the radiant owner of a shiny new Ford! In the not too distant past he was a student of the Salanter Yeshiva in the Bronx. From there he went to T.A. and T.I. He was recently graduated from T.I. In the college he organized and supervised swimming under "Doc" Hurwitz and majored in Psychology, Education and extra-curricular activities on the side. He participated in many T.I. shows, and is a devoted apostle of Danny Kaye. He plans to be executive director of a community center.

AL SOKOLOW Brooklyn, N. Y.

A budding English Lit. professor, so he says, Al came to Yeshiva after exploring the lake districts of Colchester, Conn. A T.A. graduate, Al joined every organization in school, including the Culbertson Brigade. He finally settled down as the efficient manager of our expanding Co-op. Among his friends he numbers particularly Rhoda, Sylvia, Judy, Rita and Beverly (at this counting).

THEODORE STEINBERG New Britain, Conn.

Ted has finally vindicated his stay in college by being an A student in statistics. This New Englander discovered that Yeshiva exerts its influence even in the Middle East and he returned from Lebanon to finish his college course. Ted was president of the Soph Class and circulation manager of Commie. He majored in English, minored in Bio and may yet be a statistical rabbi or a rabbinical statistician (in Israel, he hopes.)

MURRAY TOBIAS Queens, N. Y.

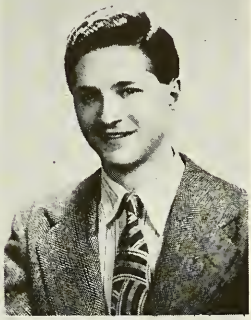
This veteran of Rabbi Jacob Joseph attends the Yeshiva in the morning and majors in Philosophy in the afternoon. He lives in Jamaica, where he reads the Torah every Saturday morning, but during the week he sleeps in the Dorm. His goal is the Rabbinate, and, incidentally, Professor Litman is a neighbor of his.

MORRIS TWERSKY Boston, Mass.

Although Twerp is short on height, he is long on depth. His Gestaltic views on Zionism have caused him much grief at the hands of the Associationists, but a devoted and loyal Betar he is and expects to remain. This Boston bred son of a famous rabbinical family has seen service on the Student Council as vice-president of the Soph Class and participated in other student activities. One of Yukie's pet math students and occupying a front seat in Rabbi Paleyeff's shiur, Moishe has a double future before him — to be ordained at Yeshiva and do graduate work in math, and then, if not sooner, to Israel.

GEORGE WOLF — New York, N. Y.

George, the older of the Wolf brothers, is a complete product of Yeshiva University. He attended Talmudical Academy and is a graduate of Teachers Institute where he won the Bible and Hebrew Literature prizes. Studious and diligent, he is a Sociology major but expects to continue in the educational field.



MORRIS WOLF — New York, N. Y.

Morris, the younger of the Wolves, is like a parallel to his brother George. Also a graduate of T.A., he expects to graduate from the Teachers Institute in June together with College. Studious and diligent, he is a Sociology major, but expects, in time, to go into the Educational field.

JOSEPH J. YOSHOR — Brooklyn, N. Y.

Senor Yoshor, who studied for two summers in Mexico, has come a long way from New Hampshire, where he was born. He attended T.A. and became immersed in its politics. He wrote three plays for Yeshiva College Dramatics and is Managing Editor of Commie. A very deliberate and fluent speaker, Joe is a member of the Debating Team. He is also Treasurer of the Placement Service. At present, Joe resides in good old Brooklyn which has nothing at all to do with the fact that he is an English major.

SEYMOUR ZAHN — Brooklyn, N. Y.

Zeke's experience in the International Relations Society taught him that it's really a pity that he has no relations among the Roshe Hayeshiva, such as Rabbi Lifshitz. This aspirant to the Rabbinate is a Zionist among Agudists, and an Agudist among Zionists, a Williamsburger among Heightsers, and vice versa. He is an old admirer of Dr. Jung, and a student of the history of the Middle Ages.

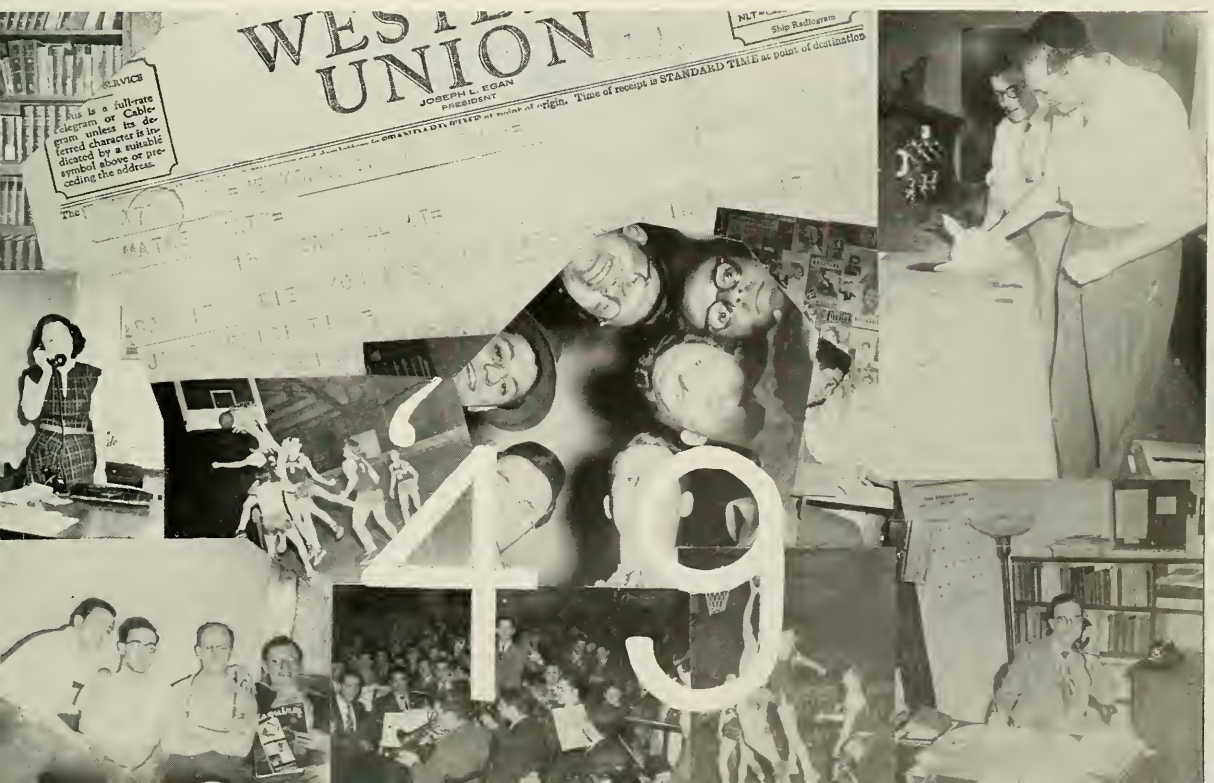
JACK ZUCKER Philadelphia, Pa.

One of our Lebanon boys, Jack came back to us thin and tired, but we fattened him up as purchasing manager of the Co-op. He was also a member of the Health Committee, the Placement Service, and on the circulation and business staff of Commie. A math major, Jack, no matter what his future, expects to learn more about figures.

SOLOMON POUPKO Philadelphia, Pa.

Sol, son of a rabbinical family, has made himself famous in Yeshiva with his hilarious imitations of rabbis and other such. A T.A. graduate, he attends Yeshiva and is an English major in College. He also learned at the Mirrer Yeshiva last summer. Sol intends to be a talmudic scholar and a teacher and critic of Charlie Bahn's poetry.

CAMERA SHY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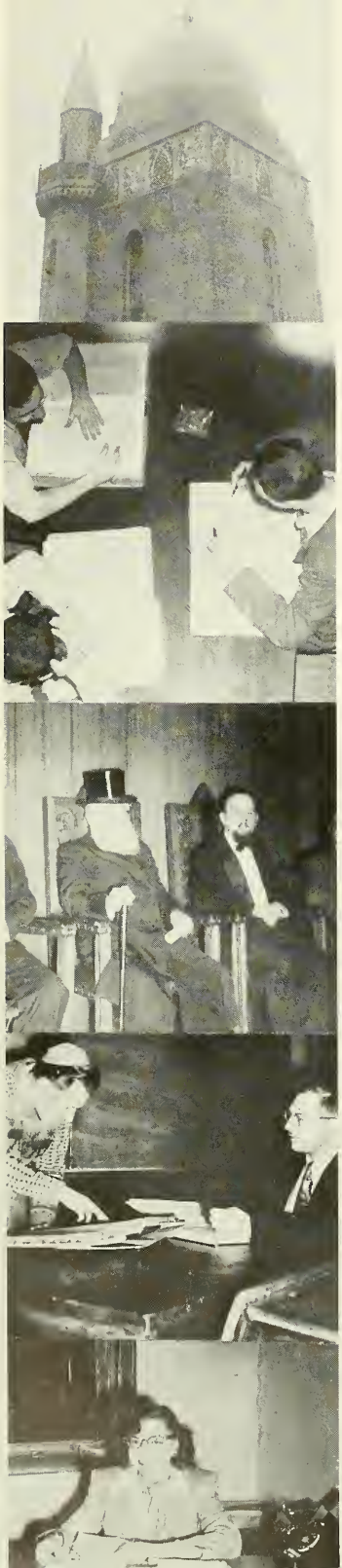

SUMMA CUM KIBBITZING

or....History of The Class of '49

The four years of college life may be compared to the four portions of the Shulchan Aruch.[1] In fact, Rabbi Karo[1a] must have composed his great work with an eye on the future students of Yeshiva College.[2] Understanding the influence that his book would have on us, he judiciously divided it according to the four stages of life that a student reaches during his four year stay in college. Each year it is proper for us to learn the portion[3] that applies to our college life.

FRESHMAN YEAR. This is the year of חשן משפט. We arrive ready to do our own work and to learn all we can. Everything is done according to משפט, no cutting classes, no coming late, etc. We expect to write compositions for Dr. Klein **in the class,** to actually do our History assignments, to attend classes religiously and not to use pK[4] in our Chem classes.

We come from the four corners of the earth, but mostly from Brooklyn, to learn about . . . well, just to learn.[5] We inquire for Yeshiva University [5a] and are directed to a Moorish[5b] looking building[5c] with a dome[5d] and two mosques on the side.

"That's Yeshiva?"

"Yeh, I know it looks like an Arabian nightmare but wait until you get inside!"

It is a few minutes before twelve and we enter the quiet restaurant across the street for a cup of coffee. Suddenly, like a sandstorm sweeping across the desert, we behold myriads of boys running across the street. The door is pushed open violently and a dozen voices shout, "Combinatsalad—eggslox—bakefish—larglassofchocmilk."

The crowd pours in and fills every corner of the cafeteria. The restaurant resounds with the noise of eating, pushing, talking and shouting.

"Why doesn't Brenner open?"

"And eat rubber steaks again?"

"Rosen's growing another beard."

"Rav has another svora."

And above the medley of voices can be heard that of Harry's, "Why don't you boys take your time? I'm getting out of this business. You fellows can make a fellow sick." And the boys at the cashier form a long line and get Harry sick.

We are allowed to soak in fully the grandeur of Yeshiva University's walls as we wait four hours to register. We spend the rest of the day cooling our heels before the dormitory office. We get our first taste of Yeshiva officialdom. We can't Baer it.[6]

Having entered upon the heels of the numerous and mighty class of '48, we aren't too highly touted. Those of us who are wise enough to heed the warnings of countless alumni and suffering students choose German. But there are always a few suckers or scholars. So, ignoring the dire heedings, a goodly number of us continue French with Dr. Braun. The Shapiros and Lamms do well. The Golds[7] are able to talk themselves into a good mark even in French. The rest of us just suffer and work—and how we suffer!

We discover it is better to A-gree with Dr. Klein than to D-isagree with him. When Ducoff receives a "D" on his first composition, he knows he is starting from the bottom of the ladder in college. It is with Dr. Klein that we learn to use the ten minute rule. Guards are posted on the ground floor to watch for the Grand Old Man,

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[1] Hilchot Collegiot XXX, 3.

[1a] ibid., XXXXV 96.

[2] Tractate Masmid, 107 c.

[3] Dr. M. Frankel, one of the later Commentators, believes that the use of the "portion" is a later addition by Yeshiva scholars. Josephus Yoshor says that, anyhow, it's good material for an historical drama.

[4] PK is defined as the "Phinagler's konstant." See the article "On the History and Use of pk in Non-Laboratory Media" by Lamn and Katz under the direction of Profs. Levine, Isaacs, Levine, Kisch, Levine, Joseph, Levine and Levine.

[5] Zeymour Zeke Zahn believes this to be superfluous. In his "Zounds," p. 3411, he says that attending Poli-Sci classes is preferable to studying.

[5a] Cf. "Propaganda and the Yeshiva University" by S. Hartstein, 1st ed., 2nd ed., 3rd ed.,—∞

[5b] ibid.

[5c] ibid.

[5d] ibid.

[6] "O-O-O-pen ze door" What's a few years, more or less, to a good pun?

[7] See Joel J. Gold's "Epicurus, Poincaré, Voltaire, Woman and Bedford Ave.," published in Le Flambeau, 1979.

and when the ten minutes have elapsed we rush for the entrance leading away from Dr. Klein. It develops into a great race almost every session — Dr. Klein running to intercept us and we, led by the indomitable Manny Baum, racing the other way.

Some of us work for long extra hours on Dr. Levine's unknowns and others use their imaginative powers and guess (correctly, enough of the time).

We elevate to the Presidency the noted author, Charles Neal Bahn, and to the Vice-Presidency, the dignified speaker and unbending worker, Joseph Yoshor, whose motto is, "Never do today what you can put off till tomorrow." Nothing is heard from them until they run again. We debate most of the year in a series of highly unattended class meetings on a class trip which we do not hold and on class hats which we do not buy.

Simon and Geller proceed to make themselves inconspicuous on the basketball team. Yoshor, Frankel and Drazin join the bottom ranks of "Commie" and everybody has a turn watching books disappear from the library.[8]

We are an average Freshman class and are molded into the proper forms without too much rebellion. We are still under the influence of חשן משפט. We are somewhat scorned by the seniors above but it is a puerile year for them, and we feel we can do better. At least we mean to try. So we help elect Earl Klein to the Presidency of Student Council and start to really build a functioning student government.

We are SOPHOMORES and ready to learn אבן העזר. We are past the חשן משפט stage. We know the ropes now. We understand that it is necessary to learn the great art of living, extra-curricular activity, mutual help, עזר. The road to success in college is cooperation.

What are the Soph courses? Let's see — advanced English, advanced Math, advanced French. Well, three is a more advanced number than one. We take only three and a half hours to register this time. It pays to date a secretary or two, eh Simon?[9]

Ted Steinberg[10] and Moishe Twersky are elected, as Betar sweeps our class on a Beigin platform. Sol Blumenfeld gets the lowdown on writing philosophical sports columns from Mike Fenster. Denny Geller and Chiel Simon continue as our representatives on the Mites. Sammy Kenner becomes team manager and supreme commander of the basketballs. Sy Schorr joins the Chess Team and Jack Zucker[10a] is usually found slugging away at a Yankee Doodle.[11] Mike Korbman, a 5:45 riser in the army for a few years, exhibits a perfect example of retroactive inhibition by sleeping straight through Abe Drazin's bugle calls in the mornings.

Lo and behold, Melech Augenstein is married. Who could have imagined our famous "chasid" being the first of the class of '49 to get hitched? He finds Bio a cinch. Of course, it will only be a one credit per year course for him from now on.

"Jolly well, Guvner" Abramson is wooing Le Flambeau, and it seems that he is destined to get it—vets get everything nowadays. Tobias is learning to cuss in and at French.

Our first class nite in years is a success. With the play written by Joe Yoshor, and Eli Horowitz acting the leading role, we tie with the Juniors for first place. The little terrorist Maxie Frankel steals the show.

The Soph intramural team, composed of Sol Blumenfeld, Abe Drazin, Charlie Bahn, Sam Kenner, Denny Geller, Sam Glaser and Chiel Simon, play ball. Nough said, despite Blumenfeld's reading of Zarasthustra.

On our French final exam we are asked to write the whole course. Jack Zucker doesn't know his head from his l'assamoir, but then—who does?

The Soph year is not very difficult. We are neither the lowly freshmen who suffer the effects of entering a new school (or institution), nor the lordly upperclassmen who will have to run the school. But we will be upperclassmen next term and the change is already felt in our class elections, for out of these elections will come the eventual Senior rulers of the school. Six of us run for President and another half dozen

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[8] Seymour Haber, in his "Books and Things," swears that two branches of the Yeshiva College Library have opened in the homes of Joe Gold and William Frank.

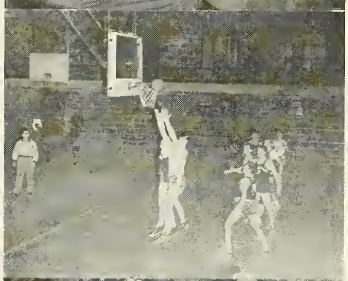
[9] See "Bringing Dates to Fruition," Yeshiva College Catalogue.

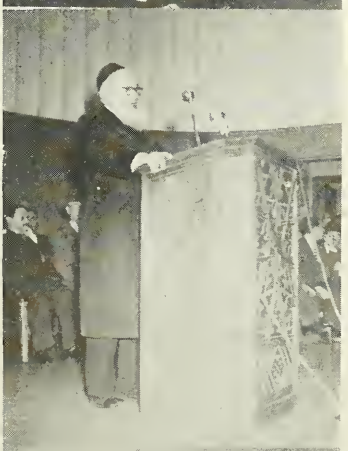
[10] Mentioned in the "Relics of Lebanon" by M. Aaron Carp.

[10a] Ibid.

[11] Related to the famous "Devil Dog."

[12] A well-known aristocrat. See Tractate Sabbath 114a concerning בני האוקיירין. This is no joke.





for Vice President. Samuel Koppel Wohlgelernter[12] and Sam Glaser won on personality, friendliness and cliques.

Yes, as JUNIORS, we are ready for the אורח חיים. We know the ways of life and are prepared to apply our knowledge to the affairs of school and certain extracurricular activities in which most young men are interested. With the beginning of the new term, one can feel the change. From now on we also run the school. From apathy we turn to industry. Shmuel Koppel leaves for Israel, Sam takes over the Presidency and Cyrus Shavrick defeats Bernie Ducoff for the vacated office of Vice-President. We make our weight felt on the Commie as Joe Yoshor hops on Max Frankel and they both straddle the News Editorships. Sol Blumenfeld leaves the team to throw the "ball" around as Sports Editor. Sam Kenner becomes Athletic Manager and starts looking for a home court the rest of the year. He discovers that New York is a mighty big town and a mighty full one. Denny Geller continues playing good basketball with his mouth open and Chief Simon joins him with his bobbing hair. Al Sokolow deigns to co-op with the Co-op and Jack Zucker is enticed into it by the thought of selling delicious Yankee Doodles. Duddy Halpern assumes a major role in Co-op, even though he is busy with his capulative verbs—R.B. Bahn is appointed Concert Bureau Chairman and sets his office hours from one to three a.m. (when there are tickets). Mike Korbman decides to use his smile to good advantage and becomes co-chairman of the new Student Placement Service. There he does a fine job in procuring positions from baby-sitting to detective work (everything being in a Yeshiva boy's line). His lonely hours are enlivened in the office by Joe Yoshor and Ted Steinberg. Jack Alster[13] has switched to City, and so things seem to be quiet.

In intramurals, we debate with empty papers to empty audiences and empty judges and win the debating cup. Bernie Ducoff, Al Sokolow, Charlie Bahn and Sam Glazer out-talk and out-attend the competing teams. We place second in volleyball contests and turn up third in basketball. Denny, Chiel, Vumi Green, Sam Glaser, Sam Kenner and Sol Blumenfeld all take turns in passing the ball anywhere except through the basket. Abe Hirschsprung[14] is having a hay-day with his Horse-Riding Team.

We establish informal headquarters in Sol Blumenfeld's room, Rm. 308. Here, after Irresistible Bahn's snub by a Boro Park girl, we found the Moral Sam Glaser Society whose motto is, "Down with Boro Park." We make our plans for the coming year in this caucus room full of smoke. Yeshiva politicians choose the coming President and decide the fate of Yeshiva (only it doesn't turn out that way). Our society asserts its authority in the case of the M.S.G.S. against Al Sokolow for unmentionable deeds. The wise Bernie Ducoff is chosen as Judge. Charlie Bahn is picked by Al to be his defense attorney. The ingenious Sol Poupko handles the prosecuting end. Charlie changes Al's plea to insanity and sentence is passed. "Al Sokolow, you will grow a beard on one half of your face." A marvelous impromptu affair is thus finished.

Izzy Weinberg leaves college for Hachshara and a diminutive maidel.[15] Poupko[16] spends a week calling up a radio announcer and posing as Professor Rahman Al Zion.[17] "Yes, I taught at the University of Bagdada." We discover a Poppa in our midst, Melech Augenstein,[18] who learns the joys of life long before us somber Misnagdim.[19]

Many, many of us (Norman Lamn and Matthew Katz) consent to major in chemistry. Dr. Levine decides that his very big class (Matthew Katz and Norman Lamn) deserve some very special favor. So, he arranges for all yields to be on the shelves before the experiments are started. Naturally, all of the boys (except Norman Lamn and Matthew Katz) take advantage of the hormonist's favors. Joe Gold, meanwhile, continues to use his eyes for physics, his feet for Bedford Avenue and his hands for talking. Hollander, Lamn and Katz start to grow moustaches (so they say). Ted Steinberg, Moish Twensky and Jack Zucker leave for Israel and are detained by the Lebanese. They find the Yeshiva boys too hot to handle and send them back to us.

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[13] See the article "The Anthropology of Pre-Historic Man in Cologne," Encyclopedia Yeshivana.
[14] The home town of this cowboy is Columbus, Ohio. Poor Christopher!
[15] Mazel Tov; March, 1949.
[16] See "Sefer Ha-Litvakim."
[17] ibid.
[18] See "Sefer Shivchei Ha-Baal Shem Tov."
[19] A sect whose members remain "bachurim" till the age of fifty.

Professor Fleisher decides to give his advanced English classes creative papers to write instead of exams (because he doesn't like to mark exams). We learn to think and benefit from our own creative work. Mr. Terkel joins the faculty and we are somewhat surprised by his enthusiasm and eagerness. He points his finger and says, "Boys and girls, I don't lecture—I instruct." So be it; we are not semanticists.[20] A goodly number of us sweat out Psych. and find that we can out-talk Psych. majors in other schools (powerful stuff to impress the girls). We feel benefited by the widening of our views this course has given us.

Sam Glaser calls class meetings and for once there is enthusiasm. We debate on Dramatics, and of course Norman Lamm is in the opposition. The essential differences between us come to light. We plan hikes and moonlight rides and the split grows deeper.

Yes, we are an active group of Juniors. We learn to function and prepare ourselves for assuming the roles of leadership in the coming year. There had been talk among the Seniors of the lack of students, among us, to run the Student Government; but we are discovering ourselves, learning what kind of men we really are. We are ready to work and we prove it as with a minimum of "dirty politics" we have a clean election. Sam Glaser noses out Mike Korbman for the Presidency and Denny Geller is elected Vice-President. Cyrus Shavrick defeats Abe Drazin for the Senior Class Presidency and Norman Lamn wins over Max Frankel for the honor of Vice.

Our SENIOR year is here and we are ready to learn יורה דעה. Yes, we are ready to apply the laws of Kashruth to our college and make it really kosher. We are now וועלט חכמים, always ready to teach דעה, knowledge, to our younger brethren. We are all off to a good start and a terrific Senior year. We have no chips on our shoulders, only a belief in the value of student activities. We have high hopes for an eventful and frictionless term.

Max Frankel becomes the shortest Commie editor on record and Joe Yoshor the tallest managing editor. Sol Blumenfeld remains sports editor and Abe Drazin becomes business manager. Matty Katz is handed the Masmid on a silver platter and, for once, no debts. He appoints Bernie Ducoff and Norman Lamn to the Literary Editorships from whom he is given warm thanks and promise of unflagging endeavor. However, nothing is accomplished by them, except getting into pictures, until they begin worrying about receiving the Masmid key and really start to work in February. Cy Shavrick is chosen as Business Editor and Duddy Halpern Technical Editor.

Nahum Shulman, "The Softspoken," gives the boys the keys to success, at $7.20 each. He runs rings around others, for a much higher price. Kobrinetz, who attends classes when not attending lasses, thinks the rest of the class is a bunch of —es, and decides to do some constructive work on his own initiative. Meyer Sandell is busy with the Dean. Mike, who comes from Rochester and the air-force, is taking home the bacon—in test tubes. Leo Landman, not officially a scientist, decides that he has entered enough data into the lab notebooks of his social life, and comes to a positive conclusion. He is engaged. Duddy Halpern decides to change his copulative verbs (are—be) to the past tense, and looks with a new light into the future. Hollander's moustache already resembles a broom, and he decides to make a clean sweep[21] of things. Rackovsky goes back to Florida for a vacation, and comes back all Braun in the face.

The Wolf Brothers enter our building, attend classes and depart. Say, who and what are they?

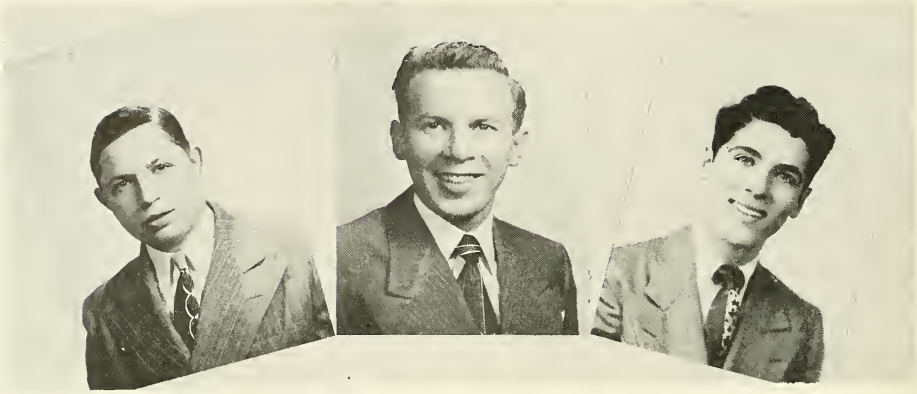
This book is the tribute to and the record of our work.

The year itself is a fruitful and eventful one. We have learned our יורה דעה.

[20] Semanticists are defined as "Haber and Frank." Of late, however, Haber has returned to "rigorous" integral signs, while Willie Frank has been seduced by Cybernetics. This latter science attempts to show that the best way to treat a neurotic is to fix his flats or put the bolts in the right places. Perfect for Willie.

[21] cf. "Get Thee to a Punnery," by Wm. Frank, Sh. Lit. A.

UPPER JUNIORS



The members of the class of '50 returned from their summer vacations, their coats brushed and their nails trimmed, looking like an administrator's ideal. They were tired from two months of play and were eager to learn. But, they came anyway.

They came to prepare to take over the school. In Student Council, their president, Sonny Schwartz, sat, spraying his throat and preparing to open the Social Hall for a day or so. Vice-President Hoitzboig was practicing putting his foot down — he would put both feet down, but he always keeps the other one in his mouth. The Juniors also had captured the secretary-treasurership in the person of Lauer, who had spent the summer vigorously practising his signature.

In the Co-op the Juniors had "Honest John" Levine with one hand in the till — he's only co-manager — and busily making money. It looked like the real thing, too.

The Juniors looked forward, to a successful year in debating which culminated in winning the intramural crown. On the Commentator, Matlin took over the news-idiotship and, when he was not busy licking the editor's boots, could be seen walking around with a worried look.

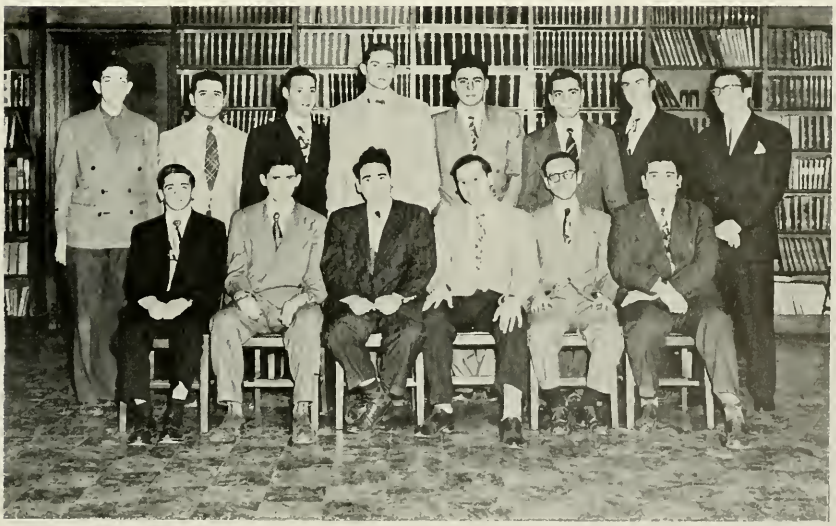
The Juniors also looked forward, to a victory in intramural basketball. With a team of Danzig, Komsky, Rosenblum, Marcus, Dyen and Lauer, they expected to walk away with the championship. After all, Danzig and Komsky were the best bench dribblers on the school team. Rapp inherited the chairmanship of the Y. U. Zionist Actions Committee and had been practising walking around with a pushka for months.

LOWER JUNIORS

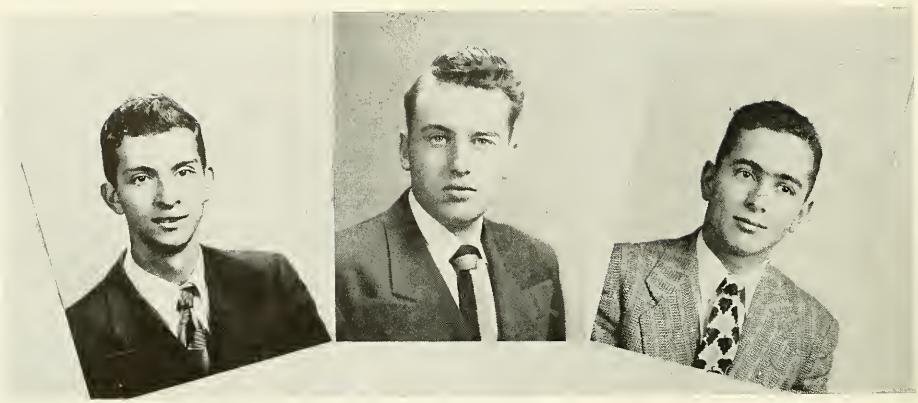
This smallest class of Yeshiva College (in numbers, that is) showed the unique quality of going from one election into another. With Leon Levy leaving for Israel, Ernie Ruch assumed the Presidency, while Ludwig Nadelmann was elected as Vice-President. Soon, however, the scene changed and, in February, Nadelmann became Prexy and B'oner Vice-President.

The lower juniors, anxious to prove that there is no direct relationship between their quantity and quality, took quite an active part in Yeshiva's extracurricular life. Arthur Silver headed the Chess Club which made an exceptionally fine showing in the Intercollegiate Chess tournament, Ruch lead the Arts and Crafts shop, and Brenner became publicity manager of the placement service. Zwi Beitner won the T. I. elections and Dave Rosenhan debated successfully on behalf of Yeshiva.

A Lag B'omer outing and a Melave Malke which never passed beyond its embryological stage made the year a highly enjoyable one.



SOPHOMORES

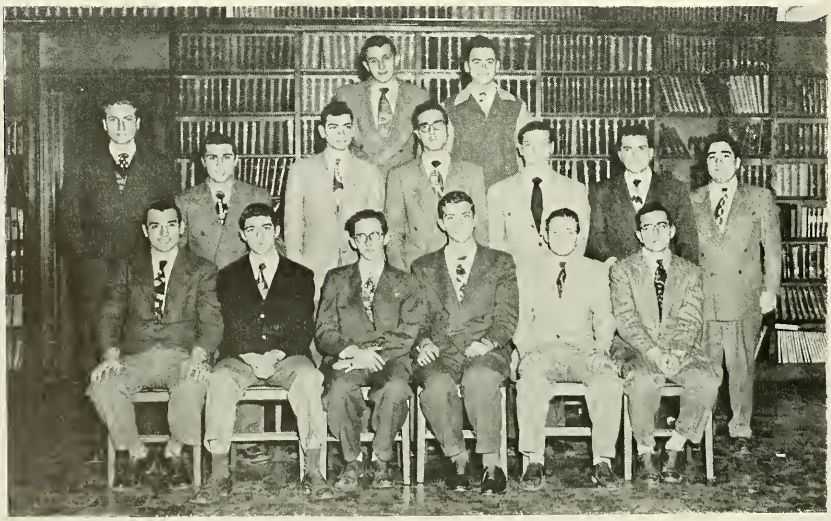


From far and wide came a hundred and a quarter sophs back to the halls of ye olde institution for the second lap. The '51ers, sporting the largest enrollment in the history of Yeshiva and ably led by President Bert Rogoway and Vice President Bert Mond, quickly proved their quality as well as their quantity.

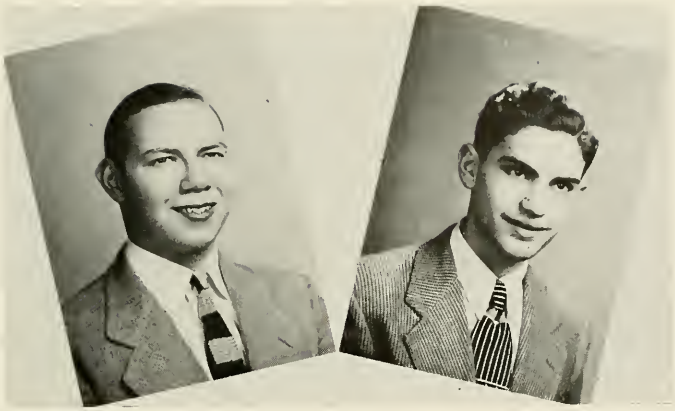
They participated in a varied program of extra-curricular activities. The intramural basketball team pulled the "upset of upsets" in trouncing a highly favored Junior quint for their first victory in two seasons, and Dryspiel, Fingerhut, Lamm, Botwinick, and Eisenbach are still talking about their tie for the intramural crown. The varsity hoopsters, too, were ably represented by the second-year men, as Dryspiel and Fredman added their well-proportioned weight to the team. Rogoway and Fredman swung a couple of mean rackets for the varsity tennis team.

The sophomore contribution to the literary field at Yeshiva touched all three main student publications. Stadtmauer became news editor of the Commentator, while Rogoway, who also doubled as managing editor of the Maccabean, Rakowitz, and Krantz joined the Managing Board. Gross was the class Masmid representative.

This year Yeshiva ended up fifth in the inter-collegiate chess tournament, helped out by the brilliant play and keen mind of David Steinberg '51. Steinberg won 6 out of 7 matches which placed him in a tie for individual honors. The history of the soph class would not be complete without mentioning Bill Solomon who turned in a sterling performance for the second consecutive year in the Alumni Day production put on by the student body for the school.



FRESHMEN



The class which will graduate one hundred years after Franklin Pierce was elected President of the U.S. is outstanding in Yeshiva history both quantitatively and qualitatively. Quantitatively, this group is one of the largest entering classes in Y.C. history, having ninety-five assorted components. Qualitatively, it has already enriched the various realms of scholastic and extra-curricular endeavors in a manner which will distinguish it as one of the most active of Yeshiva College's frosh classes.

Stanley Seigel was elected class president, Stanley Bienenfeld held the vice-presidential post and Maurice Novoseller was in charge of class activities. Class meetings were held regularly, and Frosh representatives were active in Student Council affairs.

The Freshman Class was well represented on Y.U.'s various varsity teams. On the basketball court, it was represented by such stalwarts as Arty Stein, Nate Krieger, Maurice Novoseller, Billy Tepper and Red Kupchik. Freshmen on the varsity Debating Team were Nisson Shulman and Stanley Seigel. There were also many capable members of the Chess, Tennis and Soccer varsities who stemmed from the Freshman class. In the various intramurals, the frosh met with relative success. (Editor's Note: They succeeded mostly with relatives). There were also a great number of Freshmen who were active on the staffs of some of the school's literary publications. The conglomeration of characters and personalities who composed the class of '52 may very well be a source of pride to all those who have the interests of Yeshiva University close to their hearts. (Editor's Note: "Today I am a man . . .").

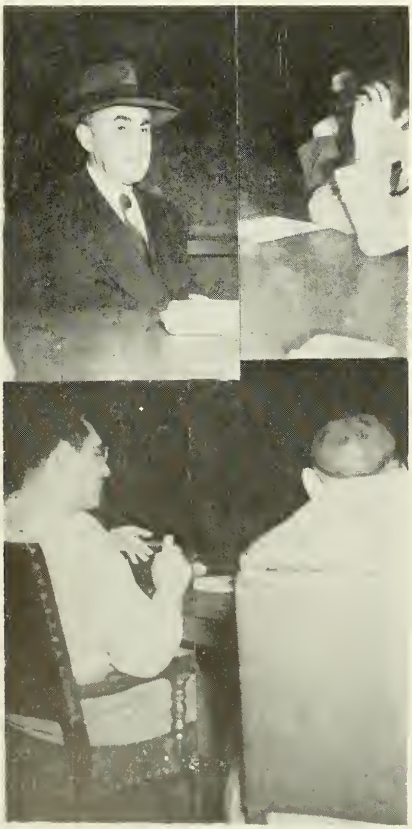
FIRESIDE CHATS

We have tried to create interest in the informal discussion of vital topics by reviving the formerly popular series of Fireside Chats. Our year started off with a big bang in the person of Prof. A. Litman who, in his talk entitled "Socialism and Liberty," managed to dispell any illusions we may have had regarding the existence of "freedom."

As the second speaker we were lucky to have Mr. A. Mandelbaum, a recent graduate of Yeshiva and at present a lecturer in English in the college. In his talk, entitled "Satan: some remarks on Love, Prophecy and Revolution," he managed to give us a lucid distinction between dramatic tragedy and prophecy and to point out their relation to the extant social fabric.

Our first term concluded with a provoking talk by Rabbi Rackman on the age-old topic of "synthesis" which he clothed in a fresh light. The speaker decried all attempts at ready-made solutions and placed the future successful solution of the problem fairly on the shoulders of the scholars and students of our institution.

The second term was taken up by two talks. The first was delivered by Prof. Brody on "Values in the Social Sciences" and especial stress was laid on the function of economics. He was followed by Prof. D. Fleisher who gave a lively talk on "Character and Education."



UNIVERSITY NITE

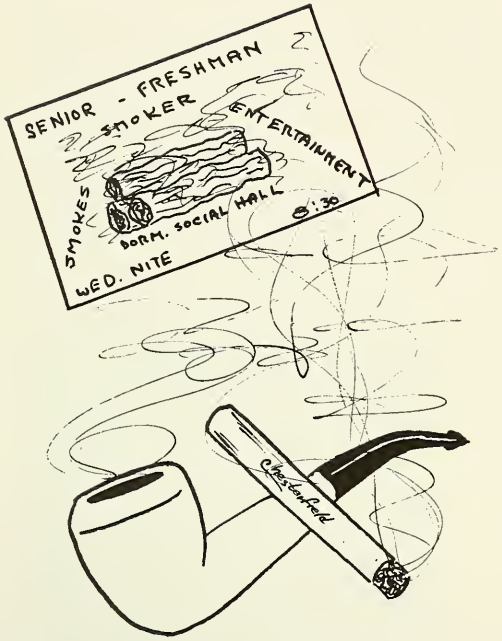
Once again the alumni were invited to attend the annual get-together called "Alumni Nite." This event, in the past, consisted of unorganized, chaotic functioning on the part of many individuals resembling a weird conglomeration of oral and physical exertions terminated by a nutritive shindig known as a reception.

In contradistinction to past years, this year showed the benefits of a well-planned and well-executed event. Thanks to the able alumni and student leaders, the evening newly dubbed "University Nite," exhibited to all the potential and actual success of operating on a smoothly run timetable. wo basketball games involving both the High School and College and their respective alumni were quickly reeled off much to everyone's satisfaction. Following a brief respite, the curtain was unveiled on a one-act production by the college students entitled "Flesh and FFaculty," supplemented by renditions of the flourishing University Orchestra.

In the midst of this festive occasion Rabbi Dr. Bernard Lander, '36, President of the Alumni Association made an appeal for a strong relationship between the graduation and their school. The success of the evening proved his point most emphatically.

The evening was concluded in Riets Hall with an overflow crowd trying to absorb some of the refreshments and semi-professional entertainment supplied Jack London and associates. All those participating in this unusually efficient evening of entertainment experienced a feeling of witnessing a job well done.

SENIOR-FRESHMAN SMOKER



Early in the year the class of '49 received its first opportunity to display its power of seniority. The annual "Senior-Freshman Smoker" was held and the bewildered freshmen were initiated into the fold of a great and glorious institution.

This gala affair was inaugurated with the blessing of the Shoulson marijuana cigarettes rendered in traditional Yeshiva style by Cantor Sy Schorr. After that the evening really got hot—two freshmen made an ash of themselves in attempting their first cigarettes.

Cy Shavrick, prexy of the senior class and M.C. for the evening, then proceeded to introduce a few outstanding characters. The first one, Student Council Pres., Sam Glaser, discussed his future plans for the school and even mentioned something about freshmen. Afterwards Cy introduced Normie Lamm, the talented Literary Editor and Vice-Pres. of the senior class. After saying his bit, which ran into the consumption of five cigarettes, Normie returned "exhausted" to the sidelines. Then more "Mitchum" stogies were handed out by Drazin, Zucker & Co., and everyone puffed eagerly for the "break" of the evening.

Our own Eli F.O.B. (fresh out of Broadway) Horowitz stepped forward and the real fireworks began to pop. He proceeded to do his well-known Tipperary routine which had us gasping for breath. (We had to, the smoke was so thick we couldn't breathe.) Then Eli presented his and our pal, Harry Miller, who did a remarkable job of magical voodoo —which had us literally mystified. The inimitable master, Sonny Sklar, proceeded to thrill us with his brilliant pantomime. A skirt followed entitled, "Adventures of Deuteronomy Katz"—capably enacted by Horowitz, Kenner, Auster & Co.—really a grand job. Sol Poupko did some marvelous impromptu rabbinical impersonations and an enjoyable evening was concluded.

This space is dedicated to the bard
Who poetizes from a soul be-Mused.
I sympathize; I know his lot is hard,
I know his poetry is oft abused.

Here, too, we find Philosophers profound,
Great thinkers, whose ideas they have Essayed
To put on paper, make the world resound
With echoes of the Truths that never fade.

Short story writers, scientists, and those
Who Literize, no matter what their field;
All these, and more—both poetry and prose
Are here: Their work is done, their lips are sealed.

They can't reply to critics; so, dear friend,
Of criticism let us make an end.
Let's call each piece, if only out of charity,
A monumental work, a Lite-rarity.

ARTHUR ROSENFELD

LITERATURE

TRAGEDY ON BEN YEHUDA STREET

by SAMUEL K. WOHLGELERENTER

Some day in the future, someone will undertake to write a complete history of Zionism. It will undoubtedly begin with the inception of the movement and — let us assume — end with the establishment of the State of Israel. If this history is really to be complete, it must include, not only those events that contributed physically to the realization of the state, but also such events which were, in the end result, spiritually constructive even though they might have been, at the moment of their occurrence, physically destructive. Such an event, of the latter nature, was the tragedy on Ben-Yeduha Street.

Until November 29, 1947, the mandatory power, the custodian of the Jewish and Arab communities in Palestine, condoned the gradual progress in the Yishuv, but confined and restricted such progress whenever the possibility arose of upsetting the scale of physical and political equilibrium, upon which the two communities were so delicately balanced. The Yishuv, nevertheless, grew physically and matured politically, both legally and, whenever necessary, illegally. Until November 29, the Yishuv was, to a large degree, bound hand and foot in red tape. After November 29, the mandatory power, realizing that the scales were tipping in our favor, began an insidious campaign of terror and oppression against the Yishuv.

An outstanding manifestation of this malicious program was the tragedy on Ben-Yehuda Street.

It's over a year since it happened, and yet I remember it clearly, more clearly, perhaps, than any other single occurrence I experienced during my seven month visit in Israel.

On Saturday night after Maariv, while returning from the Hebron Yeshiva to my room three blocks away on Meah Shearim Street, I had noticed occasional tracer bullets pass over the buildings along the way, but it seemed quite in harmony with the usual nocturnal "music" played in Jerusalem during the months immediately following November 29, 1947. The sound of sporadic shooting and frequent explosions coming from the outlying sections of the city had become too familiar to disturb my regular evening routine of study and reading. Neither was falling asleep at that time difficult for me, for I had conditioned myself to the "noises," just as one might accustom himself to the sound of trains or streetcars passing one's window.

I was not particularly moved, therefore, the following morning while dressing, when at 6:30 a.m. — I made a mental note of the exact time, for at 6:30 the Minyan in the Yeshiva usually began — the iron shutters of my window were almost torn off their hinges by a loud explosion. At the moment, I was unconsciously convinced that something "big" must have occurred within the city proper. I hastily donned my coat, grabbed my Tefillin and hastened out of the apartment onto the street.

Upon reaching the street, I was initially relieved to discover that the immediate vicinity had not been disturbed. I, nevertheless, felt ill-at-ease, convinced as I was that somewhere within walking distance something catastrophic had occurred, and yet not knowing exactly where it happened nor the extent of the tragedy.

On Meah Shearim Street, one block from the Hebron Yeshiva, there is situated a Tnuva (a dairy marketing cooperative in Israel) vegetarian restaurant where I generally had my breakfasts and suppers. I had often observed that the proprietor of this establishment, one David ben Yosef, a friendly but loquaciously ostentatious individual, was seemingly informed on topics and events concerning which others, particularly myself, were uninformed. I felt certain he would have some information about the explosion that would satisfy my curiosity, even though only a few minutes had elapsed since I had heard the explosion. Entering the restaurant, I found him talking excitedly into the telephone. As soon as he caught sight of me, he motioned for me to wait. I soon realized that something terrible had happened, for his last words before putting down the receiver were, "Hashem Yerachem!—May G-d have mercy!" He turned to me and, be-

fore I had a chance to question him, blurted, "Wohlgelerenter, you've had experience in these things. You helped after the Palestine Post bombing. Go over to Ben-Yehuda Street immediately. The whole street is a shambles. First reports are that scores are probably dead and countless wounded. Who knows how many are under the debris? Able bodied men will be needed for the rescue work. Hurry! Don't stand there!" He was becoming very excited, so I decided not to question him and said, "Tov, — O.K., I'm going," and left.

While rushing to Ben-Yehuda Street, I passed the Yeshiva which was a block away from the restaurant. A Sabre, who was about to enter the Yeshiva, noticed my hurry, approached me and asked, "L'an ata memaher? — where are you running?" I couldn't conceive how anyone could be so stupid and shot back, "L'Ben Yehuda, Tipesh—To Ben Yehuda, fool"!

Ben Yehuda Street is only a half mile from the Hebron Yeshiva: up the hill from Geulah along Strauss Street, then down to Jaffa Road past the Bikur Cholim Hospital, across Jaffa Road and up King George Street two blocks to Ben Yehuda. By the time I had reached the summit of Strauss Street, it became apparent to me that I was not the only individual aware of the tragedy and anxious to be on the scene, for from all side streets people came half-running, half-walking as if propelled by some invisible force. In front of the Bikur Cholim Hospital stood an ambulance of the Red Mogen David, surrounded by clusters of inquisitive people. As I crossed Jaffa Road, I had first occasion to observe the widespread damage caused by the shock waves of the tremendous explosion—smashed windows, twisted iron shutters, broken doors. Hardly a shop within a three block radius of the actual explosion had escaped undamaged.

I cautiously picked my way amongst the debris a half-block from Ben Yehuda Street. The scene that presented itself when I finally reached there was indeed pathetic. What had once been the heart of Jerusalem's business section was utterly demolished. The four story Palatin Hotel, next to which the British Army lorry carrying the bomb had been parked (according to the testimony of eye-witnesses) was a heap of stones, bricks and mortar. From beneath that heap of destruction, ten people were eventually rescued; the last one, a girl of two years, was found miraculously alive three days later. Of the buildings that remained standing, there was not a one that I could recognize. I felt sick to my stomach; an anguish swelled up within me that I could not control, and tears formed in my eyes. There was no necessity for empirical evidence to convince me that this catastrophe, like the Palestine Post bombing, was the fruit of British labor. This conviction I unconsciously shared with the Yishuv in general, and with the Jews of Jerusalem in particular.

Rescue and clearance work had, meanwhile, already begun. Workers and volunteers were swarming about like flies. An emergency Ezrah Rishonah (First Aid) Station had been set up in one of the demolished shops. I stuck my head in and asked, "Ma nachutz? — What's needed"? "Dam! — Blood"! was the immediate answer. Without thinking of asking where to donate my blood, I rushed back to the Bikur Cholim Hospital only to discover that blood was not being accepted there. I cornered a nurse and asked where blood donations were being taken. "At Kupat Cholim" (a small new hospital on upper Ben Yehuda Street), she answered. In the great excitement following the explosion, it had not occurred to anyone to post any sign concerning blood donations. By now, the streets were filled with milling people, all giving oral expression, in one way or another, to their rekindled hatred for the perpetrators of the dastard crime, and all anxious to help in some way. I dashed out into the middle of the street and shouted, "Rabotei! — Friends! Blood is urgently needed. Register at the Kupat Cholim"! I was amazed at the response; within a few minutes the crowd began to move in the direction of the Kupat Cholim Hospital. Within half an hour lines were forming outside of the hospital. From all direction people were streaming toward the hospital to donate their blood. It was the most spontaneous gesture I had ever beheld.

I clambered up a hill next to the hospital upon which various donors, waiting their turn to give blood, had assembled to observe the rescue work on Ben Yehuda Street. From this vantage point it was possible to view the entire length of the street. Every now and then, a body would be extracted from the

debris, some beyond assistance, the majority in need of immediate medical attention. The latter were immediately placed in open trucks shuttling back and forth between the hospital and the scene of the explosion three blocks down the street. An elderly Yemenite woman, standing next to me, suddenly turned to me and said, "Don't think for a moment, young one, that the Arabs are our real enemies. Our 'protectors,' the British, are our real enemies. Such destruction is the work of shrewd minds. But, don't worry, we will be rid of them, the dogs!" This was the temper of Jerusalem on that day of infamy

It was midafternoon when I returned to the Yeshiva. Towards evening, a delegation entered the Beth Hamedrash seeking volunteers from amongst the Yeshiva bachurim to assist in the rescue and clearance work on Ben Yehuda Street. The Rosh Yeshiva, Rabbi Sarno, promised that he would make a special appeal for all able bodied to donate their services at night. That night, and on the following nights of the week, scores of Yeshiva bachurim applied themselves yeomanly to the menial tasks of clearing debris and removing bodies. The blistered hands of my chaverim were ample testimony to their fortitude.

By the end of the week, all of the missing bodies had been recovered. On the next Sunday, the fifty odd victims of the disaster were laid to rest in a special plot set aside in Sanhedria. Thousands were present to pay homage to the dead . . . The mandatory powers was conspicuous by its absence . . .

O MERCIFUL MARS

We were the modern men of plunder,
Whose mortar fire tore asunder
The living heart of a quiet town
In Italy. Do you frown?

We were the priests of brilliant battle,
Who, in onset, ignored the supplicant rattle
In a dying man's throat, quiet since
In a coffin. Do you wince?

We were the wielders of relentless rifle,
Whose ungentle hungers could not quite stifle
The curious feeling of moral blunder
In death-dealing. Do you wonder?

We are now the non-combatant dead,
Whose silenced hearts are firmly wed
To personal peace. Your ominous sky
Yet heralds war. Shall **we** cry?

CHARLES BAHN

A DEFINITION OF "PROGRESS" IN JUDAISM

by NORMAN LAMM

What is the place and significance of progress in Traditional Judaism? This problem assumes additional importance in our own generation, when the rush of events, the increased momentum of life and the rapid growth of new and more complex sciences and philosophies leave the Traditional Jew in a maze of perplexity, striving to reconcile his faith with the newer systems of thought and lacking clearly defined criteria for the successful adaptation of Traditional Judaism to the contemporary intellectual environment. The very nature of the problem posed is difficult to treat. We cannot deny the existence of a progressive motion in Judaism without denying history, logic and science. At the same time, we cannot postulate unlimited change of any part of Judaism; to do so would be to reduce "Judaism" to a meaningless catch-word, and to strip Torah and Halacha of their very essence.

"Progress" in Judaism cannot be investigated as an isolated phenomenon. The examination of this problem must be based upon an understanding of the very form in which the dynamics of Halacha Judaism are manifested, both within Halacha itself and in the relation of Halacha to other systems, ideas and concepts. This relationship is the substance of Jewish Philosophy. The preliminary phenomenon, the form of the dynamics of Judaism, is "conflict." To study these phenomena, their interrelationship and their application to the approach of the Traditionalist to modern life is the purpose of this essay.

One of the most important aspects of Judaism[1], and one which can be said to set it apart from most other religions, is its constant engagement in conflicts of various sorts. Judaism is not a system at rest; it is a system in motion. The thinking, observing Jew cannot be intellectually or religiously static, because his very religion is based upon the resolution of a conflict, invites conflicts with other systems of thought, and predicates the path to ultimate Halachic perfection upon conflict. We are so accustomed to thinking of Judaism as being similar to other religions in that it attracts the believer by offering emotional assuagement, spiritual pacification and intellectual "peace of mind," that we overlook the obvious facts which prove the contrary.

Before proceeding to demonstrate the significance of conflict in Halacha, Jewish Philosophy and Jewish religious experience, it is appropriate to point out that one should not expect to find "conflict" listed in a record of the 613 Biblical commandments. It is not part of the substance of Judaism. It is, rather, a form of expression specific to Judaism. This unique modus operandi molds the character of the Halachic Jew, and it is in terms of this form that we will later discuss the importance and nature of progress in Judaism.

First let us agree that Jewish Philosophy is the expression of the relations of the Halacha to external ideas or systems of ideas, and the interpretation of Halacha with respect to these systems. We can then show the existence, nature and importance of conflict in Jewish Philosophy from a study of the method and form which Halacha itself assumes.

All sources of Halacha, from the Mishna and Talmud to the dissertations on Halacha in our own generation (with the exception of the various codes), reveal a systematic method of investigation and arriving at certain results. One idea or opinion is proposed, and the veracity or logic of this proposition is questioned by pointing out a logical fallacy, an inconsistency or other proof to the contrary, such as presenting an opposing opinion by a source which, according to the accepted method of Halacha, has the advantage of priority. This process of presenting a conflicting proposition is called a קושיא (kushia). The

1—It is unfortunate that the term "Judaism" has been usurped by so many different sects that one cannot tell exactly what is meant by this word. As can be seen from the prefatory remarks, "Judaism" will be here used to designate, as a whole, that system of belief and practice which is based upon the Halacha and the Halachic traditions. The name "Judaism," as it is used in this essay, also includes Jewish Philosophy which, in turn, is also based upon the Halacha, much as the philosophy of science is based upon practical laboratory experiments in the sciences.

kushia is resolved by a תירוץ (terutz) which may or may not result in a חדוש (chidush), something new or unknown previously. Anyone who is acquainted with the Talmud, its commentaries and the great literature of Halacha, recognizes this distinct and special methodology as the greatest contributor to the advancement of Halacha. One can hardly find a single page in the Talmud, commentaries, responsa or novellae which does not manifest that vibrant and dynamic oscillation from proposition to counter-proposition, from קושיא to תירוץ from סברא (svarah) to counter- סברא.This form of conflict in Halacha is not restricted to one age or one place; it is the universal mode of expression and advancement of the Halacha. While the terminology employed may have differed from time to time[2], the very nature of the Halachic method, i.e., conflict, has remained invariant both historically and geographically.

At first it would seem that the many conflicts within Halacha should shake its entire structure and be the cause for its ultimate downfall and decomposition into a hundred different sects. History, however, shows exactly the opposite trend. The process of conflict has served as a great unifying force in Halacha; it is its method and unique vehicle for dynamic perpetuation. Conflict within Halacha, represented by the kushia, has resulted in resolutions or terutzim which are more than mere indications of error in the kushia. They clarify, broaden and illuminate aspects of the proposition and counterproposition. The most far-reaching of all terutzim is the chidush — but more will be said about this later.

The Sages of the Talmud did not regard conflict as Nature's forcibly imposed obstacle which had to be tolerated[3]. They accepted it as the best possible method of fostering research and ultimately arriving at the truth. An excellent example of the favorable orientation of the Rabbis to conflict within Halacha can be found in the aggada concerning Rabbi Jochanan and Resh Lakish[4]. The Talmud relates that Resh Lakish died, and Rabbi Jochanan was plunged into deep grief. Said the Rabbis, "Who shall go to ease his mind? Let Rabbi Elazar ben Pdath go, for his disquisitions are very subtle." So he went and sat before him, and on every dictum uttered by Rabbi Jochanan he observed, "There is a Baraitha which supports you." Then Rabbi Jochanan complained[5], "Are you the son of Lakisha (Resh Lakish)? **When I stated a law, the son of Lakisha used to raise twenty four objections, to which I gave twenty four answers, which consequently led to a fuller comprehension of the Law;** whilst you say, 'A Baraitha has been taught which supports you.' Do I not myself know that my dicta are right?" Thus he went on, rending his garments and weeping, "Where are you, O son of Lakisha, where are you, O son of Lakisha,?" and he cried thus until his mind was turned. Thereupon, the Rabbis prayed for him and he died.

The statement by Rabbi Jochanan is more than an interesting story recorded in the Talmud. It strikes at the very heart of the modus operandi which is so vital to the halachic process, the kushia. Moreover, it indicates the raison d'etre of conflict in Halacha — "רווחא שמעתא", the expansion and development of the Traditional Law or Halacha. Kushia is the necessary precursor of chidush, and conflict is the age-old path which leads to progress. But first let us turn to conflict and Jewish Philosophy.

We have defined the scope of Jewish Philosophy by saying that it acts as the agent for the relation of Halacha to the external world. This at once places certain limits on the range of Jewish Philosophy. It puts all phases of human thought, endeavor and accomplishments in its jurisdiction, but allows for only

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2—In the Babylonian and Jerusalem Talmuds we find a variety of terms used for introducing the kushia and the terutz. The terms were usually indicative of the type of conflict or resolution. The Tosaphists (and other Rishonim), however, employed certain standardized terms. The kushia was usually introduced by ואם תאמר or וקשה לי or a similar expression, and the terutz was prefaced by the expression ויש לומר.

3—See my article "Criteria in the Resolution of the Conflict between Science and Halacha," Masmid, 1948.

4—Baba Mezia 84 a.

5—ibid:
בר קישא כי הוה אפינא מיליתא הוה מקשי לי עשרין ארבע קושייתא ומפריקנא לי' עשרין וארבעה פרוקי ומכולא הוה רווחא שמעתא, ואת אמרת תניא דמסייע לך, אטו לא ידענא דשפיר קאמינא.

those conclusions which are in consonance with the Halacha. Furthermore, the dynamics, the operational procedure, of Jewish Philosophy must be equivalent to that of Halacha, and that is conflict[6].

The problems in Jewish Philosophy (which are actually problems concerning the resolution of certain conflicts) are diversified. The reason for the diversification of these problems becomes evident, according to our definition of Jewish Philosophy, if we consider the character of Halacha itself. Halacha is not a metaphysical system, and not even a theology. In fact, theological problems are found in the halachic literature so infrequently as to dwindle away into insignificance[7]. What does characterize Halacha, in contradistinction to other religious systems, are the variegated pattern of worldly sciences and the applications of universal knowledge which are so manifest in the literature of Halacha. It has been truly said that to be a genuine, bona fide Talmud scholar, one must also be an accomplished chemist, physicist, physiologist, zoologist, botanists, shoemaker, tailor, baker, mathematician, linquist, economist, astronomer, historian and psychologist.[8] Many of the great personalities in Jewish History were not only well acquainted with the secular sciences of their day, but great scholars in the secular fields.

It follows, then, that since Halacha does reveal such a strongly psychosomatic nature and such intimate connection with reality, that the conflicts of which we speak should appear also between Halacha and the study of the phenomena with which it deals. This indeed is the case, as we shall show more fully later, and these conflicts form the core of the subject matter of which Jewish Philosophy must treat. We have thus added, under the general heading of "Jewish Philosophy," an entirely new field of potential conflicts. A philosophy of Judaism must, then, consider not only the usual problems which are assigned to it, such as predetermination and free will, and the like, but also all possible conflicts which may arise from new knowledge of natural phenomena and the construction of the scheme of Nature[9].

6—Some of the later students of Jewish Philosophy have noticed this unique characteristic, and have even enumerated certain general conflicts with which Jewish Philosophy must deal. See Rabbi Nachman Krochmal's "מורה נבוכי הזמן" שער ג' ד"ה דוגמא מנזרות המתנגדות.

7—One of the few references to theology in the Mishna actually expresses a negative attitude towards the study of theology. See Hagiga, 11b.

8—This is not said in jest. Several examples can be given to prove the above assertions in the order mentioned. Chemistry and physics are necessary for a study of the laws of fire, light and heat on the Sabbath and Festivals as well as for the study of solutions and absorptions of "trefa" materials, "chametz," etc. Physiology, botany and zoology are almost indespensable for a clear understanding of almost all of יורה דעה and much of אורח חיים. A knowledge of the science of shoemaking is advisable for the study of the 15th chapter of Tractate Sabbath. A good tailor should find smooth sailing in the 13th chapter of Sabbath, while the baker should feel at home in much of Pesachim. The mathematician, especially the geometer, will find that his professional knowledge will facilitate his study of the Tractates Erubin and Succah. Economics helps in סדר נזיקין, especially the fourth chapter of Babe Mezia, while a knowledge of astronomy is truly indispensable for הלכות קדוש החודש. The linguist, historian and psychologist find their places in almost all of the Talmud and Halacha. There are, of course, many more applications to Halacha possible by those acquainted with the above branches of learning, and there are many more sciences and crafts, acquaintance with which is always necessary and sometimes indespenseble for an adequate understanding of all of the Halacha.

The remarks we have made are interestingly epitomized in an aggada (Sab. 89) describing a debate between Moses and the angels, during which Moses tells them of the intimate relation of Torah to natural facts, human emotions and social environment. It is worth mentioning, at the same time, that this adherence of the Halacha to natural phenomena is the basis for the מצוות מעשיות, whose great importance is first today being recognized.

9—The old issue which has been rehashed so often, "Science and Religion," seems to have crept in here willy nilly. Once the old fellow has appeared, we cannot show him the door mercilessly. A few remarks will suffice to clear up what seem to be certain misconceptions arising from the issue of whether or not "science" conflicts with "religion."

Of late, a stream of literature on this subject has been issuing forth from religious circles, and the consensus seems to be that the conclusions of experimental science do in no way conflict with any religious dogma. This comes in surprising reversal from the previous opinions that the natural sciences lacked any real basis and, hence, their conclusions were not valid. The only points of friction, they contend, are the results of certain projected hypotheses, by scientists, which do not agree with certain religious principles. These hypotheses cannot, of course, be shown to be true experimentally, and hence

We have now come to the point where a more detailed analysis of the process of conflict is requisite for a fuller understanding of its nature, and its direct result, progress. To be as clear and concise as possible, it will be necessary to introduce a different terminology. Even before presenting this terminology, the reader is asked not to confuse the ideas here presented with the well known Hegelian triadic system. A modified Hegelian terminology will be used, but let it be clear that there is no reference to or implication of the dialectic of the German Idealist school. More will be said about this when the third term is discussed.

Leaving aside, for a while, the terms "conflict" and "progress," we can discern three distinct elements combining, in sequence, to provide the operation which is so vital to the major molding force in Jewish life. These three we shall call thesis, antithesis and necthesis.

Thesis. In Halacha itself, thesis may take any form of accepted Halacha. There is no definite halachic nomenclature which can be applied to thesis; we might call it a שיטה (shita), or, if the thesis consists of an opinion which is logically constructed and offered as an explanation of some fact, a סברא (svorah). Thus, a Biblical prohibition, an opinion of the Mishna or a Rabbinic dictum can be regarded as

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the resulting friction is of one theory versus another theory. The theories of evolution and the geologic age of earth are in this class of mere hypotheses. But science has no claims on validity other than those facts discovered experimentally. Religion, contrariwise, has no interest in experimental procedures or proofs. It reigns supreme in only one kingdom, the world of speculation, faith and the interpretation of psychic experiences. Science, then, has no metaphysics; religion is all metaphysics. Thus, they conclude, there are no "conflicts" between science and religion.

In the light of what has been written so far in this essay, and what will be written in later paragraphs, these arguments are entirely without basis, particularly if one attempts to apply them to Judaism and Halacha. Certainly there are conflicts, very real conflicts, between certain discoveries of experimental science and several aspects of the Halacha! But these conflicts are not to be looked at askance; they should be nourished, developed and studied. Blistering and unfounded attacks on the foundations of the natural sciences or resignation from the world of natural facts will in no way advance either science or religion. Furthermore, the wrong conflicts, if indeed conflicts they are, have been dealt with in the history of the science-religion polemics. Emphasis has been placed mostly on the conflicts between scientific hypotheses with those aspects or dogma of religion which are most given to reinterpretation of a more than moderate nature. Thus, the teachings in Genesis versus the theories of evolution, archaeology, anthropology and geology have held the limelight of scholastic attention almost to the complete exclusion of all other conflicts. Yet, speaking after several generations of fruitless polemics, the issue is rather trivial. Judaism will certainly not suffer if it is believed or even proven that Earth and Man are older than the age traditionally attributed to them. Defining conflict as the mutual opposition of any two ideas, there are conflicts of much more practical significance than the "Darwinism" issue. Let us give an example of such a conflict. The Rabbis of the Talmud permitted the killing of a louse on the Sabbath, despite the fact that it is forbidden to kill any living being which bears offspring by sexual reproduction, because, one school held, lice do not reproduce. (Sab. 107b). For almost the last one hundred years, however, we know, by the conclusions of experimental science, that spontaneous generation simply does not exist. Here, then, is a conflict. Certain Rabbis of the Talmud insisted that lice do not reproduce (the decision of the Talmudic authorities was such) and hence we may kill a louse on the Sabbath. Modern science tells us, however, that they do reproduce, and hence the Halacha should forbid such an act. The reader may smile forbearingly at this point, but the fact remains that we do have a conflict, and one which begs a solution.

According to the manner in which we shall later define the methods for the solution of such problems, this conflict should be treated by accepting the findings of experimental science which deny the possibility of spontaneous generation, and apply them to the halachic principle of איבור נטילת נישמה בישבת, this forbidding the act of killing a louse on the Sabbath. Here, a simple case, the conflict with science has helped us to better understand the prohibition of נטילת נישמה on the Sabbath, and the conflict has thus served a noble purpose by indicating the proper course of religious behavior.

Summarizing, there certainly do exist conflicts between **experimental** science and the Halacha which depends, to such a great extent, on our knowledge of the facts of natural phenomena. Any attempt to dismiss the existence of such conflicts results from a lack of appreciation of the psychosomatic nature of Halacha and its universal applications. It is this very dependence of Halacha upon the facts of Nature that makes scientific progress imperative for a correct understanding and practice of the Halacha. Too often, unfortunately, religious people observe with a feeling of suspicion and even horror the rapid advances of the natural sciences. The attitude of the Traditional Jew to scientific progress should be one of hopeful expectancy. The more advanced and profounder discoveries of science make us more conscious of the presence of G-d who has designed and controls this great and wonderful cosmic process in all its complexity; they make it possible for us to practice the Halacha in our daily lives as it **should** be practiced.

a thesis. In Jewish Philosophy, thesis takes on a very definite shape, that of Halacha as an indivisible entity. All the branches of Jewish Philosophy are necessarily concerned with the development of this thesis which takes on additional significance when it is regarded as a composite whole. Individual halachot are also theses in Jewish Philosophy when they are questioned from an extra-halachic point of view.

Antithesis. In intra-halachic relationships, antithesis is understood as either a thesis which contradicts a previous thesis, or as a logical attack upon the accepted thesis. In the terminology of Halacha, the word קושיא (kushia) is applied to both forms of antithesis. We find a similar situation in Jewish Philosophy, understanding, of course, that the accepted thesis (against which the antithesis is presented) is Halacha as such. Here, too, we detect two corresponding types of antithesis. One category would include that type of antithesis described by the juxtaposition of two independent systems, one of which is Halacha, the thesis of Jewish Philosophy, with certain elements of the two theses being incongruent with each other. An example of such an antithesis would be the incongruence of certain parts of Halacha with some of the conclusions of the natural sciences, or, let us say, with Aristotelian philosophy (with which Maimonides and other medieval Jewish philosophers were so concerned). The second category would include that type of antithesis which is described not by the incongruence of Halacha with another independent system, but by a questioning of the validity of Halacha based only upon logical considerations. Here there is no separate system set up which does not happen to coincide with the spirit of Halacha, but rather there is an attack devoted exclusively to and concentrating singularly upon Halacha, without attempting to replace Halacha with another comparable system.

The combination of these two terms, "thesis" and "antithesis," their juxtaposition and mutual opposition, is now clearly the description and analysis of "conflict," the term which has been used heretofore.

Neothesis.[10, 11] This word is compounded of the words "thesis," already defined, and the Greek "neos," meaning "new" or "recent." The more exact meaning of neothesis, as we shall use it, is "modified thesis" or "redefined thesis."

Neothesis is the focal point in Halacha, and the crux of progressive motion in Jewish Philosophy. Upon the acceptance or rejection of neothesis depend, too, the very distinct differences between Traditional or Halachic Judaism and the Reform and other religious sects in modern Jewish history. By successfully demonstrating the existence of and necessity for neothesis in Halacha and its exact equivalent in Jewish Philosophy, we can produce a clear formula which is applicable to the resolution of the problem of the adaptation of Halacha to modern environment.

In Halacha, neothesis is most closely represented by the term "חדוש" (chidush)[12]. In fact, by examination of the process and technique of chidush, one comes to a clearer understanding of the importance and mechanism of neothesis in Jewish Philosophy. The method of Halacha is such that the thesis is present, and the kushia (which we have included in the general group of "antithesis") is presented against it. The terutz, or solution, may be of a simple nature, where it is pointed out that an error was made in the quotation or in the assumption of the authenticity of the thesis; or, if the kushia is in the category of the

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10—It is easy to understand why many people object to the coining of new words. In this case, however, it was deemed advisable to use this new term in order to facilitate both expression and comprehension of the idea presented. After much thought on the matter, it was found that existing terms are inadequate to convey the exact idea which is now being considered. In offering a new word for a specific thought, one has the advantage of being able to define the word as he wishes, thus eliminating most of the confusion which arises from new definitions of words already in use.

11—It is obvious that at this point we depart from the traditional Hegelian terminology. The difference between "neothesis" and "synthesis," the traditional third member of the dialectic triad, will be discussed later.

12—The very word "חדוש" is what has induced the writer to choose the prefix "neo" in the word "neothesis." חדוש comes from חדש, meaning "new." Just as the word "חדוש", implying "new," needs clarification and definition, so the word "neothesis," similarly implying "new," must be clearly understood and accurately defined. As with thesis and antithesis, we must adhere to the halachic equivalent of neothesis in placing it in its proper perspective in Jewish Philosophy.

purely logical antithesis, the logic is shown to be different from that supposed. In many cases, however, (and it is the profound understanding of Halacha necessary for the Talmudist to be able to offer such a terutz which gives him his mark of distinction as a Talmud scholar) the terutz assumes a nature of much greater importance, and that occurs when a chidush is proposed, when something new is presented. Chidush does by no means imply that the original thesis is discarded, or that the entire antithetic element is rejected, for if so we would have no terutz; rather, the **thesis is redefined in the light of new knowledge gained from the antithesis.** In this manner, the conflict is satisfactorily resolved and, what is more, the thesis is more properly understood in a manner more closely approximating its true[13] content and intent. The process of chidush, then, involves neither discarding the thesis nor changing it. If change implies omission of what is recognized as having been an integral part or intention of the thesis, then change finds no place in the process of chidush. Chidush, in essence, redefines the thesis in the light of the antithesis, thus striving to approach as closely as possible what is believed to have been the original intention of the thesis. Never is there an attempt to omit any part of the true, or original, meaning of the thesis. When a Talmudist proposes a chidush, far be it from him to say that what he is proposing is something not found or intended in the Torah! Rather, he proposes this chidush believing that while his disquisition is new in the sense that there is no record of anyone having uttered similar opinions, yet this is what the Rabbis, in their interpretation of the Word of G-d, actually intended[14].

Neothesis is to Jewish Philosophy what chidush is to Halacha. Both are the focal points of their respective systems, and both impart to their systems the momentum of what we call "progress." When the Halacha is questioned, by the process of antithesis, it then becomes the duty of Jewish Philosophy to resolve the conflict by neothesis. Not one iota of the original thesis is discarded or changed but a re-examination of the thesis ensues, guided by the facts of the antithesis, and subsequently a redefinition of the thesis resolves the conflict.

We are now in a position to discuss the essential difference between chidush, or neothesis, and the third member of the triadic structure of Hegelian dialectic, synthesis. Neothesis differs from synthesis as follows:

13—The adjective "true" is here used advisedly. What is meant is the original intention of G-d as recorded by Moses in the Torah, or handed down by him in the Oral Law, and subsequently interpreted by the Rabbis.

14—See Shmot Rabba, 28:

והא כל הנביאים בלבד קבלו מסני נבואתם, אתא אף החכמים העומדים בכל דור ודור, כל אחד קבל את שלו מסני.

The reader will notice that from the manner in which חדוש is understood in this essay, it bears no relation to the problem of אסור לנביא לחדש דבר, the prohibition on Prophets to add to any of the commandments of the Torah. Even then, it seems that Rashi (on Megillah 14a) interpreted this prohibition to apply only to the Prophets, but the Sages who lived in the periods following the decline of the Prophetic period were permitted to add to the commandments of the Torah, provided that they made it clear that the commandment was one imposed by the Sages. This is evident from Rashi's explanation of the Talmudic dissertation on the problem of the commandment to read the "Megillah." Rashi asks why the Talmud discusses only the Rabbinic commandment concerning the reading of the "Megillah" and not the commandment concerning the Chanuka lights. He answers that the commandment to read the Megillah was given in a period of the later Prophets (Haggai, Zecharia and Malachi) while the Chanukah commandment was given in the days of the Hasmoneans after the period of the Prophets had already closed. On the question of Megillah, the Talmud gave several answers, one by employing the a fortiori argument (Meg. 14a) and in the Talmud Jerusalemi (Meg. 1, 5) by saying that hints of the miracle of Purim and the reading of Megillah are to be found in the Torah. More germane to our discussion is the solution which the Talmud offers to the problem of the Rabbinic commandment on Megillah in Tractate Shevuoth (39a). The opinion expressed there is that the Rabbinic commandment concerning Megillah was received by Moses at Sinai. (Such is the interpretation of the Talmud by the Ramban, or Nachmanides, in his commentary on Maimonides' "ספר המצות", שרש ראשון. Rabbi Isaac de Leon, however, in his commentary on the "ספר המצות", called "מגלת אסתר", says that the meaning of the Rabbis' statement in the Talmud is not that the Children of Israel at Sinai were directly commanded to observe Purim by reading the Megillah, but that they consented, in a general manner, to observe all those commandments which later were placed upon them by the Sages of each generation). If, indeed, the Talmud believed that all commandments which had no **obvious** basis in the Torah were Sinaitic in origin, then a fortiori those chidushim whose aim it is to rediscover the original intention of the Sinai Oral Law or Written Law are certainly valid by the same principle.

For synthesis we assume two groups, each consisting of a set of propositions. If we refer to one group, or set of propositions, as "thesis," and we find that certain propositions of the other group contradict certain propositions of the group thesis, then the second group is referred to as "antithesis." Synthesis now implies that the contradictory propositions of both groups are eliminated, and all other propositions, not being contradictory or inconsistent, are combined to form a third group. Neothesis, on the contrary, implies that no essential propositions of the thesis are dropped; rather, the thesis propositions in question are modified **as far as our understanding of them is concerned** in the light of its opposing propositions in the antithesis group. Neothesis thus does not imply indiscriminate "change." It signifies a better appreciation and truer understanding of Torah and Halacha in the light of secular wisdom as it, secular wisdom, evolves through the ages.

We find this to be true historically. Maimonides faced a conflict which is described by the mechanism of antithesis just given. He certainly gained a new understanding and insight into Torah and Halacha, but by no means did he ever think of eliminating a single halacha or essential element of the Halachic faith. The difficulty which certain people found in reconciling the Maimonides of "Mishne Torah" with the Maimonides of the "Guide" is based on their lack of understanding of the process of chidush, or neothesis, in Jewish life. This difficulty or lack of insight into the belief and method of Halacha has led people like Ahad Ha'am[15] to attribute the "Guide" to Maimonides' rationalism and the "Mishne Torah" to his desire to "fool" the common Jew, to give him something "Jewish" to think of, this being a "nationalistic" aim of Maimonides. Other Haskala writers, not being quite as generous to Traditional Judaism as Ahad Ha'am, concentrate only on the rationalism of the "Guide," without the barest of comments concerning any phase of his greater work, the "Mishne Torah," and not even allowing it the benefit of being at least a good literary trap for the unsuspecting Traditionalist. In general[16], there is, or was, a tendency among Haskala historians to place Maimonides the Philosopher on the highest pedestal of Jewish History, while condemning Maimonides the Rabbi to the ethereal graveyard of unsung praise and the nirvana of unwritten history. At the same time, many Traditional Jews overlook the "Guide for the Perplexed" entirely, and mention it belatedly, as if it were an unavoidable admission of guilt. Indeed, some who have never set eyes on the book would have us believe that the "Guide" contains some secret cabalistic writings which the ordinary Jew is forbidden to read. Thus, from Ahad Ha'am's fantastic assertion giving credit to Maimonides as a master schemer, to the extremely orthodox belief in the secret cabalism of the "Guide" as the most efficient manner of keeping it under effective anathema, we find a great variety of "solutions" to the historical "paradox" of Maimonides, without anyone ever considering the "Guide" as an equivalent of the Halachic chidush. If we are to be unbiased and look upon Maimonides as he was — a single individual and consistent thinker, not an intellectual schizophrenic — we will see that his "Guide" and his "Mishne Torah" are composed of the same elemental stuff. Both reveal the same attempt to further the progress of Halacha, one with respect to Halacha itself, and the other (being Jewish Philosophy) with respect to Aristotelian philosophy. In both, the process of conflict — thesis and antithesis — gives impetus to chidush-neothesis. It is the success of this venture in Halacha and in Jewish Philosophy which raised Maimonides to the position where he was a cynosure for the eyes of all his contemporaries, and a great and noble historical landmark for generations to come.

15—For an excellent English translation of the essay in which Ahad Ha'am expresses this idea, see his "Supremacy of Reason" in 'Ahad Ha'am: Essays, Letters, Memoirs," translated by Leon Simon, Philosophia Judaica Series, East and West Library, 1946.

16—Maimonides was not the only one to suffer from the prejudice of sectarian Jewish historians. A point in case is the interpretation of the stand taken by Rabbi Menahem Ha'Meiri on the polemics concerning the study of Greek philosophy. Meiri, who lived in the 13th century, was one of the great compromisers in the debate, then raging in full force, as to whether or not the study of philosophy and certain other studies was permissible.

Rabbi Abba Mari of Lunel was one of the leading spirits of the anti-philosophy movement which was then gaining momentum. He was, it seems, acquainted with the teachings of Greek philosophy, and evinced great respect for Aristotle,

Neothesis, as the backbone and forerunner of progress, is an upward motion, an attempt to rediscover the original intention of Torah and the Sinaitic tradition on which Halacha is based; it is an attempt to recover, by the methods at our disposition, what today is lost but once was known by Divine inspiration. One is inclined to believe that when Joshua the son of Nun forgot the three hundred laws and was faced with seven hundred new doubts, according to the relation in the famous aggada,[17] the Children of Israel were blessed with the development of a new and potent weapon, conflict, which they used, and now use, as a primary instrument to forge ahead, creatively and progressively, to a rediscovery of the Revelation at Sinai. The well known dictum that whatever chidush a bona fide student of the Talmud formulates was said at Sinai, is an excellent expression of the validity of chidush, and hence neothesis, as a process of rediscovery. The expression "תיקו" (teiku) which the Talmud uses to indicate a lack of any final and definite solution of a problem, with neither side showing greater evidence of verisimilitude, is taught to all young "cheder" students as being the abbreviation of "תשבי יתרץ קושיות ובעיות", "Tishbi (Elijah) will answer all kushiot and questions." An excellent comment on the hope for an ultimate solution of all conflicts, at some future time, and a consequent rise to the levels of Sinai!

It was previously stated that conflict does not form part of the very substance of Judaism, but it is, rather, the guiding force of the form of Judaism. This idea should be reemphasized. We nowhere find any Jewish concept of a perfect world or any Jewish eschatological hope which is built on the foundations of conflict. The moral and ethical beliefs and the traditions of Israel are fixed and established, and the striving to reach moral or ethical perfection as such is based upon personal and social principles which, it seems, do not involve the principle of conflict.

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comparing him, at times, to the Patriarch Abraham. However, he felt that the prevailing tendency among young Jews to pursue secular studies would be detrimental to their Jewish studies. Abba Mari's main interest, then, was pedagogical. He embarked upon a crusade against the secularists and wrote letters to all of the most prominent Rabbis of his day entreating them to join him and Rabbi Solomon b. Aderet in announcing the excommunication of all who pursue the secular studies. Abba Mari, in a letter recorded in his book "מנחת קנאות", No. 172, asked Meiri for his consent. Meiri's reply is lost, only fragments remain, but it is obvious that he refused.

On this basis alone, Graetz, the greatest of all Haskala historians, announces with a flourish that "Meiri was the friend of free thought, and a determined enemy of mummified orthodoxy and the unreflecting faith of the literalist." From the manner and style which Graetz uses to depict the type of person that Meiri was, one might think that Meiri too was a champion of the Haskala and determined enemy of Traditional Judaism. Yavetz, the Traditional historian, on the other hand, hurriedly skims over Meiri's reply to Aabba Mari, and places Meiri on the anti-secularist side of the fence.

What are the pertinent facts? First, as has been stated, Meiri refused to identify himself with Abba Mari's anti-secularist movement. Second, and this is far from sufficiently covered in Graetz's history, Meiri believed that a thorough knowledge of Torah, Talmud and the Rabbinic literature was prerequisite for a study of natural science and metaphysics. Meiri ("Beth Ha'behira" on Abot, III, 22) writes: אין ראוי לאדם להכנס בחכמות הטבעיות והאלוקיות עד שימלא בריסו . . . בחכמת התורה והתלמוד.

and later:

אחר שישלים עצמו בחכמת התלמוד יתחיל בחכמות האחרות . . . המבוא להם הלמידות, והם תקופות וגמטריאות . . . חכמת התכונה והכיפאר והתשבורת והישעור, ומהן יבוא לטבעיות ואלוקות.

Surely this is not the manner of speech and train of thought for a hard-bitten, chest-beating Maskil who is a bitter enemy of "mummified orthodoxy"!

We thus find Meiri, along with Maimonides, as burnt offerings on the altar of historical prejudice. No one will deny that the historian cannot entirely free himself, in the interpretation of historical data, from the bonds of his own preconceived notions. Yet, when the historian consciously overlooks certain salient facts in his evaluation of historical personalities or events, he stands accused of premeditated falsification of history and violation of the ethics of his mission.

I cannot and do not believe that the attempt, in the next few paragraphs, to reestablish an equilibrium and balance in the interpretation of historical data on Maimonides and others is the Absolute Truth and explanation of all facts by Divine Inspiration. But I do believe that this foray into Jewish history is based more on known facts than on interpretation. At least here both aspects of the character being studied are included on an equal basis, and the facts precede the interpretation, rather than the interpretation preceding the facts.

17—Temurah 16a.

However, it does seem that the essence of conflict has roots which sink deep into Jewish religious experience. A full discussion of this matter is beyond the scope of this essay, but it will do well to point out certain salient examples of conflict and paradox in the religious experience of the Jew, albeit that our discussion must be of a fragmentary nature.

It can be said that the main source of the religious drive is the paradox of the coexistence of the material and the transcendental. The religious person, in his attempt to bridge the gap between these two, if they are at all bridgeable, finds that this basic paradox manifests itself in many or all of the spheres of his religious experience. He will thus find that in his consciousness there rages a mighty conflict between the feeling of the transcendence of G-d and His proximity, between His omnipresence and His special restriction to one Holy Place, and between the fear of G-d and the love of G-d.

No better source can be found for the expression of the conflict between the feeling of the transcendentality and the proximity of G-d than in the קדושה, "Holiness" prayer, which is recited aloud and in public during the Amidah. G-d is described as קדוש, majestic, awe-inspiring, transcendental, removed from the petty details of human existence, and reigning over the cosmos in Divine grandeur; in the second half of the same sentence we say, "מלוא כל הארץ כבודו", the world is filled with His glory, He is close to every being, the Father of all living flesh, interested in every minor particular of human and natural existence, and exerting Divine Providence over every human transaction, no matter how small or insignificant.

This very same conflict is expressed, with rare beauty, by the most famous of all medieval Hebrew poets, Yehudah Halevi. In a poem[18] entitled "כבודך מלא עולם," the poet writes:

Lord, where shall I find Thee?	יי־ה אנה אמצאך
High and hidden is Thy place;	מקומך נעלה ונעלם
And where shall I not find Thee?	ואנה לא אמצאך
The world is full of Thy glory.	כבודך מלא עולם
and later,	
I have sought Thy nearness,	דרשתי קרבתך
With all my heart I have called Thee,	בכל לבי קראתיך
And going out to meet Thee	ובצאתי לקראתך
I found Thee coming toward me,	לקראתי מצאתיך
Even as, in the wonder of Thy might,	וכפלאי גבורתך
In the sanctuary I have beheld Thee.	בקדש חזיתיך
Who shall say he hath not seen Thee?—	מי יאמר לא ראך
Lo, the heavens and their hosts	הן שמים וחילם
Declare the fear of Thee,	יגידו מוראך
Though their voices be not heard.	בלי נשמע קולם
Doth then, in very truth,	האומנם כי ישב
G-d dwell with man?	אלקים את האדם
What can he think — every one that thinketh,	ומה יחשב כל חושב
Whose foundation is in the dust —	אשר בעפר יסודם
Since Thou art holy, dwelling	ואתה קדוש יושב
Amid their praises and their glory?	תהלותם וכבודם

Conflicting ways in which one can conceive of G-d are very beautifully expressed in the "שיר הכבוד", the "Hymn of Glory," which men like Rabbi Solomon Luria, Rabbi Jacob Emden and Rabbi Elijah the Gaon of Vilna deemed too sublime for hurried daily recital and had it restricted to Sabbaths

18—Translations of the passages quoted are by Nina Salaman, "Selected Poems of Jehudah Halevi," Jewish Publication Society, 1928.

and Solemn Festivals. Written by Judah the Pious (died 1217) in what was evidently a moment of great religious ecstasy and yet profound thought, the poem describes G-d as He has been conceived, in very conflicting fashions, by the different Prophets of Israel. The Midrash[19] expresses a very similar thought, describing G-d as having been recognized by the Children of Israel at the Sea as a Warrior, at Sinai as a Sage and Teacher of Torah, in the days of King Solomon as a Youth, and in the days of Daniel as an Old Man, full of mercy. (And yet, continues the Midrash "'I am the Lord thy G-d'; I was at the Sea, I was at Sinai, I was at all these places"). Maimonides,[20] discussing the Divine attributes, explains the many conflicting attributes of G-d, as merciful and jealous, gracious and revengeful, and so on, by tracing the attributes set aside for G-d to the basic psychic conflicts raging within the human being. Thus, in times of plenty he subjectively conceives of G-d as the Gracious, and in times of great adversity as the Revengeful. Conflict thus finds its place in the inner recesses of the religious consciousness and in the essence of Jewish religious experience.

In summary, we have defined the scope of Jewish Philosophy and identified its method with that of Halacha; in both we have recognized and analyzed the process of conflict and the movement of progress. Conflict was seen to be the necessary precursor of progress, which is called חדוש (chidush) in Halacha, and neothesis in Jewish Philosophy. This progress, whose direction is towards Sinaitic perfection, was described as a redefinition of accepted theses in the light of new knowledge, without ever changing the thesis or theses in whole or in part.

We have, then, a history-tested, systematic approach to problems of the adaptation of Halacha to and the reconciliation of Traditional Judaism with contemporary systems of thought and investigation. The Traditional Jew need not look upon modern philosophy and modern science with fear or suspicion. Conflicts with them should be accepted as being part of the natural current of the Halachic stream of progress, and interest in the solution of these conflicts can be used to the great benefit of Halacha and Traditional Judaism. These conflicts present an unequalled challenge to the creative ability of Traditional Jewry. In an atmosphere supercharged with conflict, Halacha finds its optimum conditions for true dynamic growth and progress.

19—Tanhuma, Yithro; Mehilta, Beshalach.

20—"Guide for the Perplexed," Part I, Chapter LIV.

AND WE, ANDREW MARVELL

Time prods us with relentless spear.
Days, hours, and minutes are born,
Live too briefly, then, passing on,
Bequeath a graveyard of hopes fordone.

Night tenders us a lone, still tear,
Whispers of another day to mourn,
And of yet another soon to be born,
With the roseate hue of half-unwanted dawn.

CHARLES BAHN

SOME SEMBLANCES BETWEEN HEBREW AND CERTAIN INDO-EUROPEAN LANGUAGES

by ISMAER LIPSHUTZ

The quest for evidence of relationship between the Semitic and the Indo-European language systems is one only recently begun. As far as finding etymological connection is concerned, no conclusive discoveries have as yet been made. In this field, most of the obvious similarities have been ascribed either to onomatopoeia or to direct borrowing and therefore do not prove a common ancestry for the two groups. Of the words not so easily explained away, only in a handful of cases is the resemblance striking,—such as in the following Hebrew words and their Latin equivalents: קרן — cornu (horn); שור — taurus (ox); שש — sex (six); — שבע septum (seven)[1]. In the others, the resemblance is distant, and, since they do not evidence a definite trend, few scholars are willing to commit themselves to go so far as Rabbi Dr. Biberfeld[2] and consider these specimens proof of etymological relationship.

There is, however, a different relationship, based not so much on common ancestry as on common trains of thought. This is evidenced by similarity in syntax, in the semasiological extension of meaning (i.e., the extension of the use of a word from its original meaning to cover related concepts), in the formation of idioms, etc. As this is in itself a field much beyond the scope of this article, we will content ourselves merely, by citing a few examples, to awaken interest in this field.

Both Hebrew and Greek have a definite but no indefinite article. In both languages, as well as in French, Italian, Spanish and German, this definite article had its origin in a demonstrative pronoun (cf. היום — this day; — הלילה this night; — בעת at this time).

in common with Latin and its daughter-tongues and with one of the uses in Greek, Hebrew requires the use of the adjective following the noun it modifies. When the noun is definite, the article is repeated before the adjective, as is common also in Greek and Yiddish. Both these rules reveal the adjective as being really a noun, used in opposition—a finding which conforms with a recently advanced general linguistic theory which aims to discard the terms "nouns" and "adjectives" and classify them jointly as "epithetologues."

In common with French, Spanish and Italian, Hebrew has only sex genders, names of inanimate objects being considered masculine or feminine. Also in common with these tongues, there is no variation of forms for cases, resort being had to prepositions.

A curious fact common to Hebrew, Latin (and its daughter-tongues) and German is that the pronouns of the third person appear to be derived from the verb "to be." Thus, in Hebrew, הם, היא הוא and הן are probably nothing but the forms of the בינוני of היה. In Latin, the resemblance of **is, ea, id** in all its forms to such forms of the verb "to be" as **es, est, esse** is striking, whereas the remaining forms of the verb, such as **sum, sumus, sunt**, are as similar to the forms of the reflexive pronoun of the third person **sui** and **se** and of the corresponding possessive adjective **suus, sua, suum.** In German, likewise, the verb forms **sein, sind, seid, sei,** are close to the remaining forms of the personal pronoun and to all forms of the re-

[1] The names of numbers constitute one of the most opportune grounds for etymological discoveries. Of all words, they are the least susceptible to change, and they therefore show resemblances between languages even though other forms have drifted hopelessly apart. For a treatment of this phase, see Zahl 3 in Geschichte und Kunst by Dr. Bernard Floch.

[2] Rabbi Dr. Philip Biberfeld in the recently published volume of his book "Universal Jewish History," chapter IV, devotes a section to the topic "Common Origin Of Languages," in which he developes the idea of etymological relationship among Semitic, Hamitic and Indo-European languages pointing to common origin. As proof for his assertion of etymological relationship he lists about seventy stems with their different forms in several languages representative of these groups.

flexive pronoun and of the possessive adjective of the third person as **sie, seiner, sich, sein.** Moreover, both in Latin and in Hebrew the present participle of "to be" is otherwise practically nonexistent, the term **essens** being artificial and of late extraction, and the forms הוה and היה occurring only numbered times in Tanach. From this angle, therefore, the assumption of the pronoun of the third person as the present participle of "to be" would seem very plausible and inviting. However, more investigation is needed before this theory can be placed on firm ground.

As in Greek, Latin, Spanish and many other languages, though unlike the use in French, German, and English, a Hebrew verb contains its subject pronoun in a prefix or suffix, and full pronoun forms are added only for emphasis. Moreover, as in Spanish, even an objective pronoun can be replaced by a verbal suffix. Like the Spanish **a**, the Hebrew את, when denoting the direct object is restricted to use before definite nouns.

These similarities constitute only a minute fraction of what will yet be brought to light when serious research on this question will be undertaken, as a result of which any two languages will be shown to have tremendous relationship, even though unrelated genealogically. Such findings should prove an invaluable asset for the study of psychology, and point to the essential unity of human nature everywhere.

MIND OVER MAN

Neither shall puny protest inhibit,
Nor calculated command limit,
The confusion, the wonder
of guess and of blunder
by our minds wrought
which we call "thought"
Nor precise psychologist define,
Nor strict semanticist refine,
The current of the dance
of precision and of chance
adjunct of our lot
which we call "thought"
Formless as most mystical wraith,
Yet, possessor of our total faith,
The effort and hoping
in ethereal groping
that ceases naught
which we call "thought."

CHARLES BAHN

ON THE NATURE OF ORTHODOX SYNAGOGUE PRESIDENTS

by BERNARD DUCOFF

The other day, as I was entering the synagogue, I felt a resounding whack on my shoulder. My hand was gripped, and I was whirled around to the tune of a jolly, "How are you, Mr. Ducoff?" To my amazement, my friendly greeter was none other than the president of our synagogue, שערי שלום "The Gates of Peace." He hadn't spoken to me since his third reelection—he was up for his tenth—much less used the back-slapping technique. "Mr. Ducoff," he continued without waiting for my reply to his previous question, "you know we are holding elections tonight."

"But Mr. President"—I always call a man by his title—"I haven't voted for the last seven years. You never asked me before."

"Oh, Mr. Ducoff," and here his voice became wistful, "I have decided to interest our members once again in the duties they owe to our shul."

"It couldn't be that you are facing some stiff opposition this time, Mr. President?"

"G-d forbid! Who would run against me? No! No! I just felt that you owe it to yourself to come down tonight and reelect me."

He noticed another member at that point, shook my hand, and hurriedly ran after him, calling out his name.

As I watched him leave, I thought, "Who is he, this vain, strutting creature who takes such pride in being president of a synagogue? Why does the title 'President' change a brother Jew into a pompous politician? Why do we pervert his childish mind with visions of grandeur and allow him to compare himself to the President of the United States?"

We Americans have a habit of modelling our organizations on the national government and even using the titles of our national officers. The title "President" is given to almost every head of a group, but I have yet to find a worse fit than the head of a synagogue. If we really desired to choose an appropriate title for him in the annals of history or in the pages of political science manuals, we should go back to the elected kings of Norway and Scotland. Once the president of a synagogue is elected, he maintains this position for life or, anyway, through the lives of most of his electors. Like an elected king, the president may become ill, he may move away, he may embezzle funds, but he remains president; at the end of his reign, he usually designates his successor.

Perhaps a better comparison could be made with the presidents of such countries as France or Russia. In France, the prime ministers come and go, but the president remains. In an Orthodox synagogue, the rabbis come and go, but the president remains. But there the comparison ceases. For a French president wields no power, while a synagogue president is an absolute monarch.

"In what ways does the Orthodox synagogue president wield his power?" I asked myself as I entered the shul and sat on a hard bench. I had given myself completely over to this stream of thought and would not be free until I had pondered it through. "What are the characteristics that distinguish him from the usual synagogue member?"

Consider his relationship with the rabbi, for instance. The ordinary member of the shul accepts his rabbi as his spiritual mentor and turns to him, if not always for religious guidance, then for enjoyment and appreciation of his greater intellectual wit and speaking ability. The president takes it upon himself to be sole judge of the rabbi's capabilities. He becomes a speech critic, a personality expert, a "maivin" on questions of religion, and an economic adviser on the financial needs of the rabbi. Invariably, any rabbi who remains for more than three years falls out of his favor, as does the rabbi who asks for more than a

sub-standard wage. In the same category is the rabbi who attends meetings and attempts to choose the organizations for which he will appeal for funds.

The president also feels that he is above religious duties, now that he has been elected "guide" of his flock. Better yet, after a decade of "guidance", he feels that he can determine the nature of the true Jewish religion. And so, a Conservative rabbi is imported, the "mehitza" is removed and a new era begins.

After two decades of service, the president will, in a sudden blaze of insight, decide that the synagogue does not need a rabbi.

"Look," he will say to himself, "we can save money. For twenty years, who has been running this shul? I have! For twenty years, who has made the real appeals? I have! For twenty years, who has dedetermined what to daven and when? I have! Whom do the members care for? Me! So, I become both rabbi and president. Of course, it will mean leaving my job and the shul will have to pay me, but we will still save money since we do not have to pay the rabbi."

Let us examine his administration of the synagogue. The ordinary member of a shul does not attend meetings, for like any "good" head, the president asks his members to participate only in elections, installations and money-raising banquets. Otherwise, neither members nor criticism are invited.

"Why do you want to come down?" I remember being asked. "You elected me, right? So, I run the synagogue. You'll only mix things up. Why not wait for the dinner and bring the wife?"

The usual meeting consists of an energetic president, who is customarily talking to himself since no one else listens, a tired and sleepy vice-president, who has been vice so long, he has forgotten what the whole business is about, a doodling secretary, and a treasurer who is always counting the pennies raised in the "pushka" box. Whenever any members appear, the meeting is adjourned for lack of a quorum.

The president is at his best, however, when opposition arises. Then, he dons his armor of hurt pride and wounded truth and sallies forth to engage the treacherous enemy. He approaches every member and expounds his record, never mentioning any particulars. He allows the Ladies' Auxiliary to hold as many meetings as they wish without any rental. He distributes the honors of the prayers and "aliyahs" among all the "doubtful." He even shows how magnanimous he is, by giving his opponent "maftir." In his announcements on Shabos morning he "subtly" indicates the good he will bring, if re-elected.

"I have been thinking, friends, of instituting a new policy of life membership for a cheaper price, of lowering the prices of seats at the holidays, and granting the Ladies' Auxiliary, may they be blessed, a sum to continue their good work."

At the election meeting, his friends try to railroad him through. If that maneuver fails, he makes his last remark and finally gives way to democratic processes. If he loses—make no bones about it—he is back the next year. The presidency is in his blood.

RELIGHT

Promiscuous segments of cosmos' finite night,
Unshaped, yet subtly golden where the light rays play,
Conspicuous embers of true fire, blazon bright
Near the vacuous flickers of tomorrow's day.

Embers, which in the dense darkness of deeper dusk,
Elude our groping fingers and half-blinded eye;
Members of anonymous clan with undistinguished husk,
Yet only these ashes will relight our deadened sky.

CHARLES BAHN

HISTORY OF KOSHER FOOD LAW IN NEW YORK

by BORIS A. RACKOVSKY

The term "in bona fide" is one that describes well the kashruth observance of the Average American Jew. He sees the sign of Kashruth prominently displayed in the window of the meat emporium and goes in, bolstered by the "good faith" he has in the kosher sign, to buy what he believes to be kosher meat. Too often, however, the sign has turned out to be a lure rather than a statement of principles, and the unsuspecting customer has literally, as well as figuratively, brought home the bacon.

It is, therefore, of great comfort to note that Kosher Food Laws, designed to protect the consumer from the adroit mislabelers of non-kosher meats, have been operative for the past two and a half decades in this Empire State of ours. The importance of such legislation to the Jewish community as a whole and to the Jewish community of New York in particular is not to be minimized, in spite of the very limited supervision which these laws provide. This paper has been written to indicate more clearly the nature of the laws and the factors involved in their enforcement, and particularly, to treat of the disadvantages to the Jewish community which result from limited supervision.

The Kosher Law of New York State, in essence, provides for the punishment, as a misdemeanor, of the person found guilty of selling or offering for sale non-kosher meat as kosher. Like all other laws of a similar nature, it was not born overnight and it did not achieve a rapid, easy maturity. Rather, its evolution was a gradual and a difficult one, fraught with pain and bitterness. Its promulgators were attacked from all directions and were constantly brought face to face with objections of various kinds. The wholesale and retail meat merchants saw encroachments on their rights to conduct business in their own way by the addition of legal restrictions to the generally overlooked religious ones. The non-religious Jewish Community and the Christian Community saw in the laws a basic objection which involved comparison with the Pure Food and Drug Act. This provided for the punishment of individuals or corporations guilty of misrepresentation with regard to the sale of foods and drugs. These people contended that though a food and drug law was justified, a kosher food law was not, since the Food and Drug Law involved a misrepresentation regarding the addition or lack of actual physical components of the article in question, which could be proven at any time by careful chemical analysis. In the Kosher Food Law, however, there was no such question of a purely physical deficiency or increment. Kashruth is a matter of preparation, and does not involve the addition of extraneous matter. No test has been devised to date which can reveal whether or not a piece of meat has been slaughtered in accordance with the orthodox ritual. How, they asked, if this law were to be passed, would the kashruth of an article be determined? Who was to rule on questions of Kashruth?

The answers to these questions were provided by the original law, in which were advanced the different methods of marking meat required of the kosher food dealer. The orthodox rabbis were to resolve any questions of kashruth.

Here again there arose objections. It was finally decided to take the law to court, on the grounds that clear definitions in the law concerning the nature of Kashruth were lacking. Secondly, it was allegedly unconstitutional, and constituted a violation of the commerce clause of the Constitution. Thirdly, and perhaps most important, it was argued that it constituted a violation of the equal protection clause of the constitution, as being class legislation.

These objections were finally brought before the Supreme Court in the case of "Sherman vs. Hygrade." The court, in its decision, upheld the constitutionality of the law—noting particularly that the term "Kosher" represents a superior quality, available to both Jew and non-Jew alike. The purpose of the law, it declared, was to prevent fraud. The court was apparently echoing the sentiments of Judge Laughlin's earlier decision—when he declared:

"It appears that the Orthodox Jews are limited by their religion with respect to animal food, and are

forbidden to partake of meat unless it has been slaughtered and prepared in accordance with the requirements of their religion; and to this end, in certain slaughterhouses, animals are selected and slaughtered by and under the supervision of Rabbis in accordance with the Jewish Religious requirements, and then the meat is marked and labeled to indicate that it has so been slaughtered. Such meat is selected with great care, and special cleanliness is observed in the slaughter thereof, from which a reasonable inference follows that it is of a superior quality. . . . It may be that those principally interested in the subject matter of the legislation are of the Jewish Faith, but the benefits of the Statute are not confined to them, for it is evident that other members of the general public may be interested in knowing that greater care and cleanliness have been observed in the selection and slaughter of the animals, the meat of which is so known, marked or labeled, than is otherwise exercised."

By 1925, the question was settled, and the legality of the law was established beyond any doubt. It seemed that there would soon be a period of joy among the devout, who could now rest secure in their faith in a Kashruth sanctioned by the government. This, however, was not the case, for although the laws themselves were firmly entrenched, there were no provisions as yet for enforcement agencies. Violations were reported rarely, if at all. Even when a violator was finally reported, he usually was able to worm his way out of the charge. The public soon began to take note of this deplorable state. Disgust grew to resentment, and resentment to final action.

The climax to this series of reactions was brought about by an event which occurred on March 22, 1933. The firm of B———— and Sons was well known in the kosher meat and delicatessen line, and the name of B———— had indeed become a byword for Kashruth in the most orthodox of homes. This was not remarkable, for the elder B———— was a man of unimpeachable piety. By dint of hard labor, he had established both for himself and his children not only an honorable name but also a lucrative business. Although the soul is righteous, the body is yet subject to the ravages of Time. During the latter years of his life, the elder B———— let the management of the firm pass into the hands of his son.

For a time all went well. But soon, along with the mounting doubts and suspicions in the minds of the public as to the state of Kashruth in general, aspersions were even cast upon the integrity of B———— and Sons. Reports of violators and violations kept coming in, and soon a substantial file of alleged violations was built up. It was, therefore, not surprising when on the afternoon of the aforementioned March 22nd, Dr. Waller of the New York Board of Health was carefully observing through binoculars from an apartment directly across the street all that was going on at 344 E. 21st St., at which premises a meat trimming and cutting establishment was located. His surveillance was soon rewarded when a green truck bearing no name stopped before that address. The driver transferred some empty barrels into the basement shop. We should note here that the green truck had received the barrels from a truck bearing the B———— name at the corner of 21st St. east of First Ave. just a short time before. Upon delivering its load, the truck left. It wasn't until the evening of that same day that anything more happened. Towards 8 o'clock that evening, a white truck, with all identification names covered by an oilcloth, pulled to a stop in front of the building. The driver got out and began to load onto the truck thirteen barrels, all apparently quite heavy, after which he departed. Unobserved, he was being followed by a car in which were seven men. Two of these were members of the Dept. of Health, three were operatives of U.S. Dept. of Agriculture and the remaining two were orthodox Rabbis. They followed the truck to 178 Delancey St. where the B———— business was located. The truck backed into the driveway, which was so constructed as not to allow entrance while a truck was loading or unloading at the receiving platform. To admit the raiding party, one of the federal agents released the brakes of the truck, causing it to coast a short distance forward and thereby affording them easy access to the loading platform. Upon entrance, the raiding party was met by the younger B———— who was personally supervising the unloading. Upon inspection, it was found that the meat was not only unmarked, and therefore technically non-kosher meat, but in addition was old and contaminated.

These facts were brought out at the trial which ensued. The people rose in frenzied protest—if they

could not trust an organization of B————'s integ-rity, whom could they trust? If the government made a law why did it not make a substantial contribution towards its enforcement? It didn't take long for these questions to be answered. In 1934 there was established, under the Dept. of Agriculture and Markets of N. Y. State, a Bureau of Kosher Law Enforcement, whose job it was to enforce the Kosher Food Laws. Rabbi Shepherd Z. Baum, ordained at Yeshiva, and holding an LL.B. degree, was appointed, in 1934, supervisor for the entire state with the exception of New York City. The Bureau began to function without much fanfare. In the beginning there were only two appointees. Today that number has increased to twelve—ten inspectors, a supervisor and a chief supervisor. Rabbi Baum is still the Chief Supervisor, covering the entire State of N. Y. The purpose of the Bureau is not to enforce the Kashruth Laws per se, but to prevent and prosecute fraudulent practices. Specifically, it is to see that section 435 A-B-C of the penal law is not violated. These laws provide for the punishment of an individual or corporate group which knowingly offers for sale any non-kosher article and represents it as kosher. The crime, as a misdemeanor, is punishable by a $500 fine, a year's imprisonment or both. In addition to the Bureau, an advisory Board on Kosher Law Enforcement was formed in 1937. This Board consists of 9 members, each of whom is appointed by the Commissioner of the Department of Agriculture. The purpose of the Board is to aid in the securing of more effective administrative methods, and better enforcement methods for the Bureau of Kosher Law enforcement.

In essence we have established here a miniature police department. One might find it difficult to imagine that an organization so small should be asked to assume single-handedly the job of guaranteeing Kashruth in an entire state. Although the Bureau, which, incidentally, is famous for the efficiency, reliability and conscientiousness of its investigators, does make periodic checkups, this in itself would not suffice and can by no logic be expected to satisfy the need for adequate supervision. The main responsibility must, as in the past, lie with the Rabbinate and with the populace in general, upon whom devolves the duty, on the one side of rendering careful and honest supervision, and on the other side, of being ever watchful for any violation that might be perpetrated. Admittedly no force, regardless of its size, can be at all places where supervision is necessary, and at all times when it is required. In New York City itself, notwithstanding the outstanding quality and large membership of the police force, there are still to be found many violations which either have not been discovered or whose perpetrators have gone unpunished. Similarly, it is virtually impossible to supervise fully and constantly every business which by its essential nature might be tempted to violate the principle of the law. The best possible rabbinical supervision must be provided if we are to be sure of the Kashruth of the meat products we buy.

It is unfortunate, therefore, that our rabbinate, whose general character is beyond doubt unimpeachable, has at times revealed acute shortsightedness with regard to these matters. Its members have not yet come to the realization that Kashruth must not and cannot be made into a commercial enterprise if it is to survive in its full strength. It is a law of the Jewish people and must be treated as such. It must not be made into a commodity available only to those who can afford the price of a "hechsher." As a community religious function it must be above and beyond petty commercial interests of mere individuals or even of groups. It is indeed a wonderful thing to have the support of the state, but to have the support of our united religious leaders is far more important. It is high time that the organized orthodox Rabbinate stopped waving its hands heavenward in self-righteousness, and rather brought them down to earth to demonstrate its piety by concrete action.

The chaos which now prevails in the Kosher meat and poultry industry cannot be overestimated. An overall supervision must be established if any order is to be made out of this chaos. No longer should it be possible to say "This butcher is kosher, but . . . well, I myself go to that butcher since it is supervised by Rabbi X and I can be really sure of its Kashruth." **Every** butcher should adhere to certain definite standards or lose the right to call his products Kosher. Half-measures are valid in questions of quantity; in questions of principle, they are absolutely not to be tolerated. An organized Vaad Hakashrus, with a clearly defined statement of

principles, both as to questions of Halacha and of supervisory practice, must definitely be established. It must, by its united nature, supersede existing group or individual supervisions.

It is impossible to imagine that this will be brought about while Rabbinical supervision is yet granted to retail butchers who trade in both kosher and non-kosher meat products at the same time, and on the same premises. This is not an uncommon occurrence. The unity which we desire must not be called upon to withstand the onslaughts of private Rabbinical clans battling for monopoly rights over the kashruth market. We must, once and for all, take kashruth away from individuals, and give it to the public. There is incumbent upon orthodox Jewry, a duty to see that these wrongs are righted, and that kashruth is once again regarded as a commandment of G"d and not merely a means of demanding higher prices for food products marked with the kosher label.

The fact cannot be over-emphasized, however, that the character of most of the rabbinate is beyond reproach; it is the exception rather than the rule that makes this article necessary.

Perhaps the only way in which Kashruth can be reinstated to its former position in the Jewish home as a religious doctrine, is by creating a united kashruth organization in which the lay leaders will be in charge of the administration and cooperate with the organized rabbinate, who will again be the executors and arbiters of the laws of the "Shulchan Aruch."

It is beyond the scope of this article to submit in detail, a plan which will put the above suggestions into effect. Its purpose is, rather, to awaken the public to action, whose goal will be the creation of such a plan and its ultimate realization as an efficient and nonpartisan control over kashruth.

Here then, is the task which faces our Rabbinical and lay organizaitons today. The next few years will show us whether they have been equal to the task or not. Upon their success may very well hinge the entire framework of the orthodox Jewish community. Let us hope they wake up to this fact before it is too late to restore the fragments of disunity into a cohesive whole.

GROWING PAINS

The obscure murmurings of spring's waterfalls
Excite the limpid air, from field to musty halls
Of depressive dust. Her gentle, warming breath
Kisses me, and I am headlong thrust amid the falls.

The tranquil embraces of spring's softnesses
Rewake the brittle earth. Through bosky lanes
Of childhood pleasure, I romp again; humming, as
A wind-whipped birch moans secret sighs of growing pains.

CHARLES BAHN

Looking for activities?
— What are your proclivities?

A team or a society?
We've got 'em in variety!

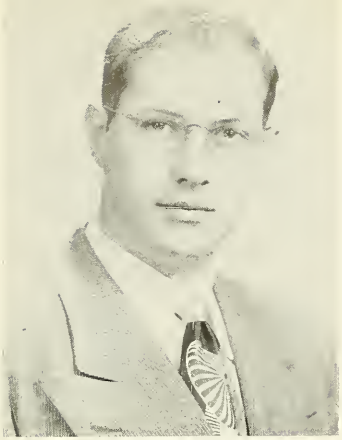
So if you're seeking jollity,
In quantity or quality,

Whatever your propensity,
Whatever its intensity,

It's here—and, in particular,
It's wholly ex-curricular!

ARTHUR ROSENFELD

ACTIVITIES



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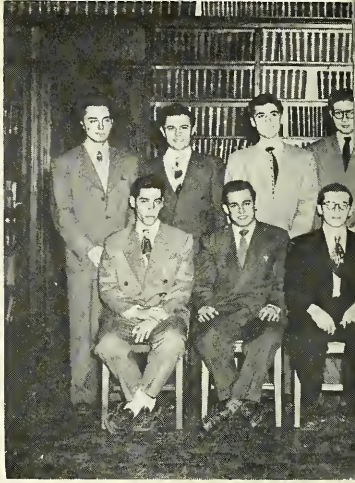

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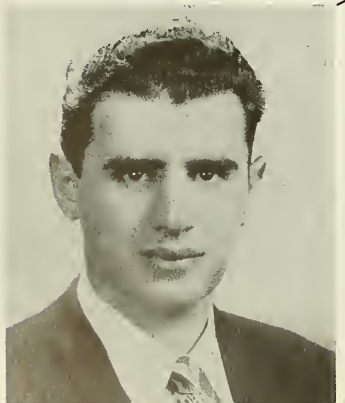

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CY SHAVRICK
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1949

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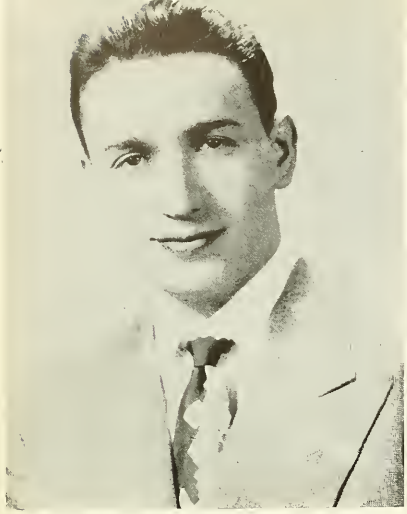


SAMUEL Z. GLASER
PRESIDENT

PRESIDENT'S MESSAGE

ב"ה

This past year our object has been to exhibit to all that this school is an intimate community of students, teachers and administrators, and our actions and thoughts have been directed towards the realization of this immediate goal. We have shown that more can be accomplished by working with others in attempting to develop the school than by establishing a rigid dichotomy between the administration, the co-bogey word of dramatics, and the students.

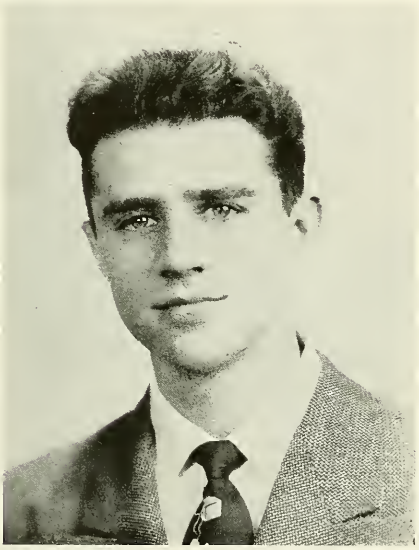
Dr. Belkin, Prof. Hurwitz, Dean Isaacs, Mr. Abrams, Mr. Sam Hartstein, Rabbi Avrech and Miss Schutz have aided us greatly.

Profs. Grinstein, Litman and Luchins have been, as in years past, the arch contributors of advice which quite often was followed.

Denny Geller, Lou Lauer, Cy Schavrick, Sol Blumenfeld and Sam Kenner have shown productive originality and offered great assistance throughout the school year.

I leave this college with the semi-realized hope that our institution shall one day be the most productive community outside of the State of Israel.

SAM GLASER



DENNY GELLER
VICE-PRESIDENT

LOU LAUER
SECRETARY-TREASURER

STUDENT COUNCIL

The activities sponsored by the Student Council during the past year have been manifold and successful. We have attempted, and I believe, succeeded in making the college a center of creative activity. Original dramatic productions have been staged. The musical talents of our students have been unveiled. The new arts and crafts room, though of limited space, has somewhat satisfied the basic needs of the artistically inclined. The establishment of a new research journal in the Social Sciences and the Natural Sciences has provided an impetus for the writing of essays based on original research.

The year began with orientation assemblies and a highly successful Senior-Frosh Smoker under the chairmanship of Cy Shavrick. Next in line of large affairs was the now annual University-Alumni Nite at which 800 people thoroughly enjoyed the customary basketball game between the Varsity and the Alumni, and an original play entitled "Flesh and Faculty" written by Joe Yoshor.

In the meantime, the clubs and societies began functioning. The Eranos embarked upon some very enlightening lectures. The resuscitated Fireside Chats, under Jacob Schoenfeld, drew groups of thirty to fifty students. The Chess Varsity entered collegiate competition emerging fifth in a field of fifteen. The Chess Club then decided to take over Council and Commentator offices, and the Spring team has been spent in an attempt to evict them; but so far they have thwarted all attempts to revoke their squatter's rights. Artie Silver and Harry Yanofsky deserve once again a tribute for their fine work.

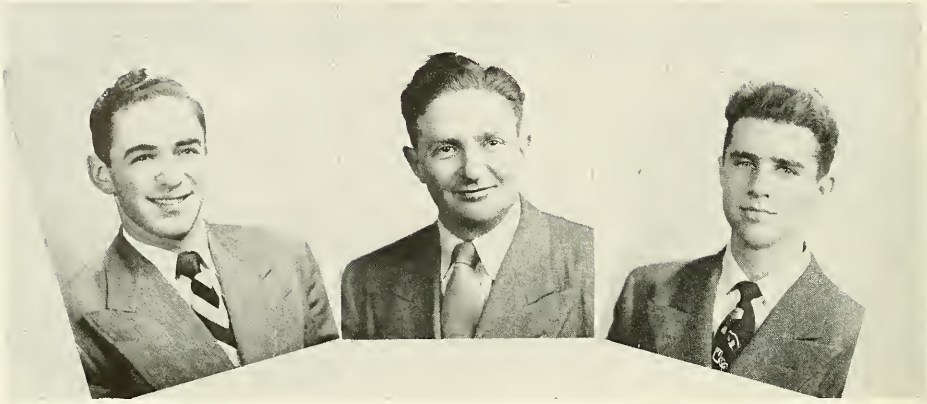
The language societies have sufficiently developed so that two of these, the French and Spanish Clubs, will issue language publications. A vote of thanks goes to Ishmael Cohen, Artie Abramson and Ludwig Nadleman for continually striving to improve these socities. The Math Club, under the chairmanship of Will Frank, refrained from doing few unusual things and became one of the best functioning and productive groups in the school. Under the chairmanship of Boris Rackocsky, the Debating Society has expanded into one of the highly active functions of the college. The debating tours were conducted with great success. As editor of the Commentator, Max Frankel gave the student activities a most comprehensive coverage. Coupled with this were the extensive undertakings in regards to Jewish Education and a survey of the activities of our alumni. The Maccabean offered a complete and detailed coverage of intramural and interscholastic activities. Al Sokolow and Bert Rogoway with the technical aid of Norm Matlin, scarcasm incarnated completed a successful experiment with a printed Maccabean. The Placement Service, under the supervision of Mike Korbman, expanded its sphere of activity to the extreme satisfaction of the student body. The Y.U.A.A. took all athletics in hand and is in the process of stabilizing all varsity and intra-mural athletics. We again followed expansionist policies as Al Sokolow, Hy Levine, Dave Halpern and Jack Zucker doubled the capacity of the Coop, and Chiel Simon and Abe Drazin did an excellent job in establishing the new Student Council bookstore.

The Fall term closed with our participation in the arrangements of the Menachem Beigen address and with the presentation of the first Chanuka Concert in the history of Yeshiva. Under the direction of Alex Petrushka and the management of Stan Wexler, the talented Y.U. Orchestra rose to its greatest heights. With Wally Orenstein leading the T.I. Choir, Larry Nesis and the members of the Debating and Dramatic Societies combined to produce a really wonderful original cantata entitled "What Hope." Isadore Singer, accompanied by a cold and Miss Shoshana Cohen, showed the prophetic meaning of his last name by the beautiful rendition of two classics. The audience of 1000 people made this the largest student affair in many years.

Following the thought of Dr. Litman that "all expectations are irrational," I will not mention our hopes for a successful class-nite on May 16 and class boatrides on Memorial Day.

Sam Glaser

BASKETBALL



SAM KENNER
ATHLETIC MANAGER

BERNARD SARACHECK
COACH

DENNY GELLER
CAPTAIN

With the inception of the Y.U.A.A., the term "progress" has been newly activated. It stems from hard work and foresight of the individual members of the Committee whose major accomplishment this past year was the creation of the administrative position of Director of Athletics under the able leadership of Hy Wettstein, High School Coach.

This office will greatly facilitate the scheduling of inter-collegiate contests in all sporting events with basketball leading the roster.

This past Hoop Campaign has enabled Coach Red Sarachek to ripen his Green Freshmen into an experienced Sophmore five with a sprinkling of Freshmen and Juniors besides the inevitable Captain-Seniors. Art Stein, Nate Krieger and Ruby Davidman assumed most of the term burden supplemented by Denny Geller, Captain and his Senior Confederates Izzy Paleyoff and Chiel Simon.

The Captain-Elect, Howie Danzig, once a promising freshman from our High School System, should have little trouble meeting and surpassing the goal set further by their famous Coach who sees bright prospects in the near future.

CO-OP STORE

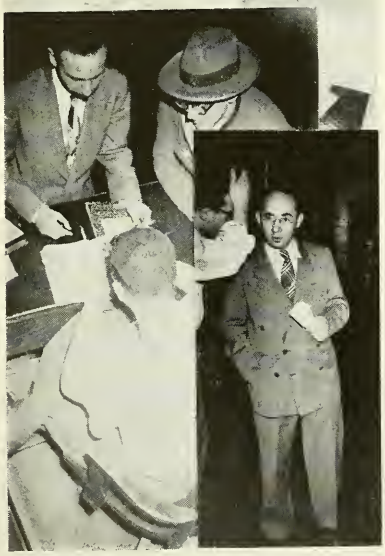
Glancing through past issues of the Masmid, one inevitably finds the expression "Co-op Store has expanded this year beyond our expectations." Were this expression used here it would be a brilliant understatement. Under the management of Al Sokolow '49, and with Hy Levine '50, co-Manager; Dave Halpern '49, Sales Manager; and Jack Zucker '49, Purchasing Manager, business showed progress early in the year. With the acquisition of another room, Co-op was able to become departmentalized. One room was devoted to the sale of candy, school supplies and drug articles (which was a new addition this year), and the other room to the sale of typewriters, electric shavers, jewelry, wallets, silverware, home appliances, radios, television sets, desk and bed lamps, records and many other articles. "Ask for what you don't see—we can get it for you," was the slogan used this past year.

In addition to the drug counter already mentioned, other innovations added to Co-op this year were stands containing hundreds of Pocket, Penguin, Bantam and Mentor books. An automatic candy machine was placed on the College floor for the use of students when Co-op wasn't open. A soda machine and another candy machine were installed next to the gymnasium.

Members of the general sales staff included J. Roth, M. Krantzler, E. Eisenbach, L. Fleishman and B. Rackovsky. In giving their excellent cooperation to the Managing Board, they were responsible for the tremendous increase in sales which naturally made Sam Glazer very happy as now he has plenty of shavers with which to finance his school activities.

LIBRARY

Thanks to Mr. Zeides, his student assistants and the night men, the College Library has been improved considerably. Many new books, among them many reference volumes necessary for student research, have been added to the ever-increasing stock of books now available. The library has subscribed to many new periodicals, bringing to an all time high the volume of periodic literature, both popular and technical. Magazines, pamphlets and books, worth ten thousand dollars, were sent to the bindery for mending. Most of these have already been returned and now grace the walls of the reading-room. Early in the year the library held some exhibits in various fields, such as mathematics, sociology and biology. A collection of valuable and rare volumes and papers was exhibited, among them a first edition of one of Lord Byron's poetical works and the visa application of Theodore Herzl. Students who use the library will find that the reference section is almost complete, offering works to be used as supplements to class work and also the most recent literature for advanced student research. That the students have fully taken advantage of these increased facilities is evident from the fifty per cent increase in average daily circulation.



DEBATING

Debating, which has been for the past several years one of the most important of the College extra-curricular activities, enjoyed this year a most active and successful season. The society again had the assistance and supervision of Dr. David Fleisher, Faculty Advisor, who gave unselfishly and tirelessly both of his time and energy, for the strengthening of the Debating Team.

Director of this year's debating activities was Boris Rackovsky, president of the Debating Society. A. Ellery Sokolow acted as Manager of Debate. Aaron Landes was the chairman of the intramural program. Reuben Heisler and Albert Hollander were secretaries of the Society.

Some of the more notable inter-scholastic debates held this year were with such schools as University of Pennsylvania, Johns Hopkins, Temple, Columbia, Brooklyn and New York University. Three tours for the spring session have been planned, one to extend as far south as Washington, D. C., the second to the New England States including New Haven and Boston, and the third through upper New York including Albany and Syracuse.

In the debates held to date, Yeshiva has particularly distinguished itself as a power with which other schools must reckon.

Its excellent record has in no small part been due to the following who, along with the officers mentioned above, comprised the debating team this year: Charles Neal Bahn, Bernard Ducoff, Seymour Haber, Albert Hollander, Robert Kurtzman, Lou Lauer, Nisson Shulman, Stanley Siegel, Victor Solomon, Joseph Yosher and David Rosenhan.

The intra-mural debating tournament was won by the Junior Class, represented by Kurtzman, Haber and Lauer. The intra-murals provided valuable training for the future varsity debaters.

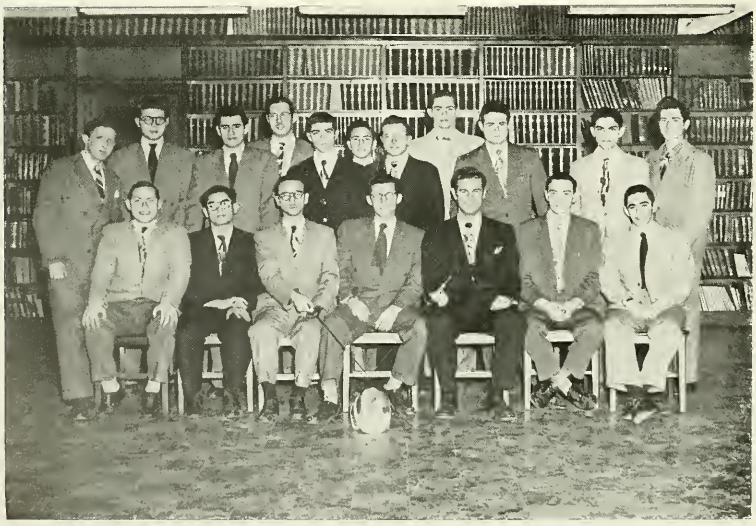
FENCING TEAM

Launching their club during the late fall of '48, this ambitious group of aspiring duelists and Olympic champions embarked upon an intensive training program in preparation for varsity competition. Boasting the largest membership of any extra-curricular activity in Yeshiva, and expertly instructed by the former inter-collegiate champion and Olympic coach, Mr. A. D. Tauber, the group, possessing practically no previous experience, but compensating for that lack in natural aptitudes, zeal and determination, has progressed rapidly and looks ahead towards a very promising future.

The varsity team, comprising the most able and outstanding members of the club is captained by Abe Hirschsprung, '49 and boasts a number of capable exponents of the gladiatorial arts.

The club met on Monday evenings in Riet's Hall and spectators present were invariably thrilled by the graceful and scintillating thrusts, lunges, parries and ripostes executed by the neophyte duelists.

A number of tilts are scheduled with other colleges in the city at which time Yeshiva masters will measure swords with the experienced representatives of these schools. Regular varsity competition will continue in the fall and spring of '49-50 and the varsity is impatiently awaiting the opportunity of proving its mettle in digladiation.



INTERNATIONAL RELATIONS SOCIETY

The purpose of this group is to stimulate interest, among Yeshiva students, in current problems of international affairs. For the first time in its history, the Club received an invitation to attend the Middle Atlantic Conference of International Relations Clubs, which was held at Penn. State College, November 19-21. The co-operation with the Carnegie Endowfent Fund for World Peace, the conference discussed the vital issue of "How Can Friendly Relations Be Established Between the United States and the Soviet Union?" The officers of the club, Messrs. Bunim and Zahn, represented Yeshiva University. They addressed the Conference during the sixth Plenary Session, stating that, "Fear never won a war or a peace" and the "world community will benefit much by the coexistence of two seemingly opposed theories, with each striving in its own way to gain for man the highest and best that Nature has to offer."

Dr. Aaron Margalith, Faculty Advisor, gave an interesting lecture on the "Constitution of the State of Israel." Many speakers, prominent in the Political Science field, lectured on various informative topics. Almost all of the meetings held during the school year were highly successful.

MATH CLUB

The Math Club, now in the second term of its existence, has maintained its vigorous program of weekly lectures, delivered by the students themselves, on various phases of the theme "Foundations of Modern Mathematics." Included in this series were talks on Mathematical Logic, Peano's Postulates, Mengenlehre, Point-Set Theory, Decimals, Continued Fractions, Dedekind Cuts, and discussions on the leading schools of thought on the foundations of mathematics. Student participation, both through attendance at meetings and delivery of lectures, indicated the presence of an active interest, by the student body, in mathematics.

These lectures were interspersed with a variety of other topics such as Farey Series, Summation of Sub-Series and Short Cuts to Arithmetical Computation. Participating as lecturers were William Frank, President; Arthur Rosenfeld, Secretary; Seymour Haber, Vice President; Kurt Eisenman, Gustave Solomon, Simon Hellerstein, Irwin Sanders and Joseph J. Gold.

During the spring term the Math Club plans to take "Mathematical Physics" as its theme, with lectures on the Theory of Probability, Relativity, Geometrical Optics, Hydrodynamics, Thermodynamics, Quantum Mechanics and Electrolytic Dissociation. Also planned are a number of special lectures on Theory of Numbers and Higher Geometry, to be conducted during class periods.

The Math Club has inspired a good deal of original work, by the students, on major and minor mathematical topics. The best of this work will appear in the Yeshiva College annual science publication.

Also among the Club's activities this year has been the production of a number of ingenious notices and novel meeting announcements that have brightened the bulletin boards at Yeshiva. Culminating this activity was the announcement of the Club's Hebrew name—HaCheshbonaim.

LE CIRCLE FRANCAIS

In continuation of the policy of previous years, Le Cercle Francais has endeavored to bring before its members some of the outstanding personalities in the Franco-American cultural field.

The first speaker was Prof. P. Brodin, Head of the Lycee Francais in New York, who delivered an informative lecture on "France Ete 1948." Prof. Olinger, Chairman of the Language Department of N.Y.U.'s School of Education, was the next guest speaker who delivered an address on the topic, "Modern languages in N.Y.C. schools."

In the second semester, Le Cercle Francais was honored by the presence of Prof. Charles Lehrman, from the University of Lausanne, Switzerland, who spoke on "The Jewish element in French literature." Prof. Chernowitz, a new addition to the French Department of Yeshiva, presented an interesting survey of French art, supplemented by a series of lantern slides. All these talks were well attended by past and present French students of Yeshiva. The club innovated the very welcome provision of refreshments at each of its meetings.

Conversational groups were organized which were aided by the use of a recording machine. Several descriptive films of France and its people were procured from the French Embassy and were received with great enthusiasm by the club's members.

Under the able direction of Arthur Abramson, the Cercle's annual publication "Le Flambeau" is well on its way to publication, at the moment this article is being written, and should be distributed before the present school term is over.

The Club's activities have been ably led by Ismael Cohen, President, who was assisted by Albert Eiseman, Vice-President, and Jacob Schonfeld, Secretary.

The Cercle Francais wishes to acknowledge its grateful thanks to Professor Braun for his constant advice and kind help.

DEUTSCHER VEREIN

The Deutscher Verein, comprising all of the students of the German Department, has directed its activities during the past year to a study of the works of Johann Wolfgang von Goethe, probably the most famous German poet and writer. This study, which consisted of readings and lectures, was held in participation with the world-wide bicentennial celebration of Goethe's birthday. Besides this particular concentration on Goethe and the general prescribed curriculum, the German Club enjoys, from time to time, scholarly and stimulating lectures from its learned professor, Dr. Ralph Rosenberg. The students most enthusiastically participate in the ensuing discussions. This cultural atmosphere is occasionally enhanced by visits from one or two outside professors, who lecture on their respective fields in German literature, philosophy, art and philology.

The Deutscher Verein, only partially represented in the accompanying photograph, has not deviated from the traditional German social function, namely beer parties with pretzels, interspersed with German songs. A number of these beer parties have been held on past occasions, led by the Verein's president, David M. Feldman, and addressed by its professor and faculty advisor, Dr. Ralph Rosenberg.

CHESS TEAM

The chess team reached full-fledged status in Yeshiva this year as it also moved up with the ranking powers in intercollegiate chess. The Y.U.A.A., realizing the coming of age of Yeshiva chess, granted funds for the purchase of needed chess clocks, and also cooperated in making available meeting places for the team to play.

Our efforts in the National Intercollegiate Chess Championship, held at Columbia University, marked the fruition of all the labor of the past years. The Yeshiva College team consisted of Harry Yanofsky, Sy Schorr, David Steinberg, and captained by Arthur Silver. For three rounds Yeshiva led, and despite several losses in the final rounds, the team finished fifth on points. Fordham, Rutgers and Yale fell before the Y.U. men, and a tie was rendered with Penn.

David Steinberg, playing brilliant chess, tied for first place in the individual round, winning six out of his seven games. The meet marked the close of the era of Harry Yanofsky at Yeshiva. The genial Canadian, on whose record a major part of the revitalization of the chess team was founded, bowed out in style, 4-1. Along with Yanofsky, Sy Schorr finished a fine performance as a varsity chessman. The splendid showing of Steinberg and Silver in the meet, proves that new power is available for the future. Other players who participated in the team encounters, and who show future promise, are Bob Rosen, Barney Koenigsberg, and David Scheinfeld.

With the new interest in this most intellectual of sports, chess at Yeshiva will act as a means both of beneficial relaxation to the students, and of spreading the fame of Y.U. among American colleges.

MAX FRANKEL
EDITOR

JOSEPH YOSHOR
MANAGING EDITOR

ABRAHAM DRAZIN
BUSINESS MANAGER

Contest
By Soph-Seniors
In the second annual All-S
Game sponsored by the Mac
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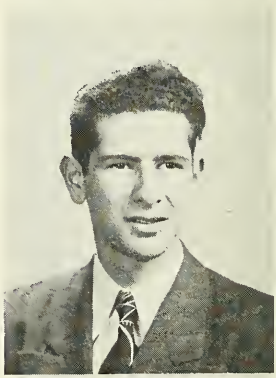
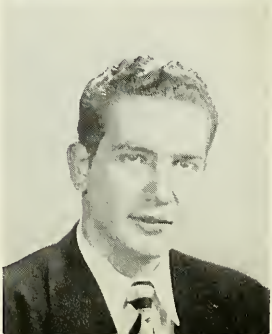
enior team, coached by A. Irv-
ng Schnipper '48, quickly over-
ame a 9-4 deficit.
Capitalizing on fast
The
Official Unde
Morris Cohen '49, Theodore
Robert Kurtzman '50, Reuben Gros
Pinkhos Brener '52, Israel Charny
Ludwig Fleischman '52, Aaron Kraus '52,
F: Hillel Dryspiel '51, Bert Rogoway '5
STAFF: Philip Rabinowitz '49, Morris Cohe

NORMAN W. MATLIN
NEWS EDITOR

MURRAY STADTMAUER
NEWS EDITOR



SOLOMON BLUMENFELD
SPORTS EDITOR



Commentator

raduate Newspaper Of Yeshiva College

Under the editorship of Max Frankel, The Commentator, the official undergraduate newspaper of Yeshiva College, turned in another year of thorough news coverage at Yeshiva and again drew an "A" rating from the Associated Collegiate Press. In addition to the local news, the newspaper attempted to give a broad picture of Jewish affairs, carrying a series of highly informative article on Jewish activities in New York and throughout the country and Canada.

With the growth of the University, The Commentator gradually enlarged its field of coverage to include news of the various schools and branches. Several write-ups were devoted to the Rabbinic Research Institute, the School of Education and Community Administration, the Central Yeshiva High School for Girls, and the other newly-organized branches. A new, regular column, "Faculty Notes", was put to good use during the Spring semester, reporting on the activities of the faculty. At the same time, news of student activities was not neglected and, in most cases, given top priority.

The editorial column of "The Commentator" did a turn-about on the strict line of Zionist editorials and became the true vehicle of student self-expression. Controversial issues within and without the school, such as the Presidential election, the Placement Service dispute and the Minyan attendance affair, were thoroughly commented on in this column.

News of Zionist activities and Israel was thus confined the news and feature departments. A series of two articles by an alumnus in Israel was published.

Among the feature articles were several in a humorous vein, and various "Meet the Faculty", Maybe I'm Wrong" and "From the Faculty" write-ups. The "Meet the Seniors" section was of an exceptionally high quality, presenting a 100 word write-up of each senior. The "Letters to the Editor" column, reflecting student opinion, received stimulating articles and printed many of them.

An innovation in the feature department was the Jewish Education series. These articles reviewed the educational set-ups of Jewish communities in various cities in the United States and Canada. A further expansion of the feature department touched the field of theatrical productions, with the stress on Jewish educational and Yiddish art productions.

Another novel experiment was an extensive research project into the accomplishments and contributions of Yeshiva graduates to the American scene undertaken by The Commentator. The results were fully tabulated and appeared in a two page analysis during the second semester.

Sol Blumenfeld, serving his second year as Sports Editor, turned in another commendable job in his "On the Sidelines" column. The rest of the Governing Board of "The Commentator" was composed of Joe Yoshor, managing editor; Abraham Drazin, business manager; and Norman M. Matlin and Murray Stadtmauer, news editors.

PLACEMENT SERVICE

Student Placement Service is now concluding its second successful year with Mike Korbman '49 as chairman, Theodore Steinberg '49, secretary; Mark Brener '50, public relations; Arthur Abramson '49, corresponding secretary, and Arthur Schneir '51, interviewer.

This organization was established to fulfill the dire need of many students for part time employment. Advertisements were inserted in local Jewish and English newspapers and letters were sent to all Hebrew schools and institutions informing them of our bureau and services. The cost was defrayed by the Student Council and the S.O.Y.

During the past two years over two hundred positions have been given out by the Placement staff. They included such categories as Hebrew school teachers, private instructors in Hebrew as well as secular subjects, club leaders, summer positions and miscellaneous types of work.

The administration has been most co-operative in dovetailing their placement activities with ours. There are periodic meetings of the Student Placement Service with the Community Service Bureau in order to provide for the maximum of efficiency on the part of all student services. Mr. Israel Young is the advisor to Student Placement.

A concerted effort was made to obtain summer positions for students and plans are now being formulated for the eventual establishment of a Graduate Department of the Student Placement Service for those students who, outside of the rabbinate, desire full time positions with Sabbath observance.

The Placement Service is, with G-d's help, here to stay and prove that responsible students, working together, can establish any activity on a useful and lasting basis. All that it requires is a cooperative student body and a unified plan of action.

TENNIS

The year of '49 marked the third and perhaps most outstanding year in the field of sports at Yeshiva. The establishment of a co-ordinating Y.U.A.A. for all sports groups in the school was responsible, to no small degree, for this general revitalization. This new growth in athletic consciousness at Yeshiva has had a direct effect on the Tennis Team. Under the able management of Boris A. Rackovsky it has grown to a proportion commensurate with the high standing of other school functions.

Our new coach, Mr. Tauber, has given selflessly of his time. The success of the team is to a great extent due to his coaching and to the work of our indefatigable captain Herman Shulman, who is a veteran of three years service on the team. Aiding in the managerial capacity was Hyman Levine.

Veteran members of the team are Jacob Beck, Sol Blumenfeld, Abe Hirschsprung, Bert Rogoway, Jacob Schoenfeld, Herman Shulman, and Samuel K. Wohlgelernter.

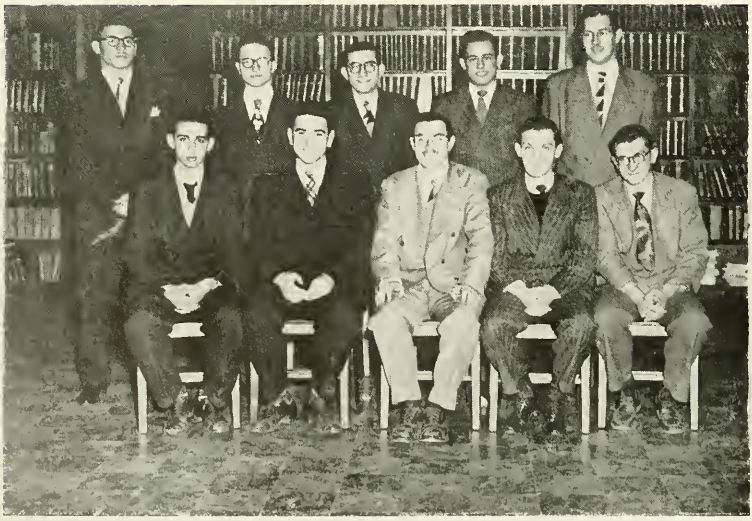
Promising neophytes are Joseph Feder and A. Ellery Sokolow.

ERANOS

The scholastic year of '48-'49 has been the most active year since the inception of the Eranos organization at Yeshiva. After A. W. Gittleman, chairman of Eranos, left the Yeshiva in January, Morris A. Cohen, vice-chairman, took over the office of chairman and Daniel Komsky became vice-chairman.

A great many interesting meetings were held during the year, at each of which a prominent guest speaker was present. The speakers at the Eranos meetings also included some students of classical languages at Yeshiva. One of the lecturers at this year's meetings was Professor Alexander Litman, who delivered a highly informative lecture on Epicureanism. William Fertig '50, a student of Latin, presented a pleasant talk on the comparison between the ancient and modern Italian. Professor Samuel K. Mirsky, who had recently visited the famous libraries of Europe, familiarized the students attending the first meeting of the Spring semester with the impressions he had received at those treasure houses of learning. Eranos also celebrated Goethe month by inviting several guest lecturers who spoke about Goethe and his appreciation of the classics.

Under the faithful direction of Dr. Bernard Floch, Head of the classical department at Yeshiva, Eranos has been able to carry on its work and to kindle a flame in the hearts of many students for classical studies.



LA TERTULIA

During its third year of existence, this natural outgrowth of the State Department's "Good Neighbor" policy (say that again?) featured a series of lectures on Spanish Literature, Latin America and topics of general interest, that were relevant to the country of Cervantes of the continent of "Besa me mucho." Among the lecturers, who addressed La Tertulia, were Dr. Miguel Villa of the University of Buenos Aires, Mr. Benno Weiser of the Latin American Department of the Jewish Agency and Mr. Juan Becerra of C.C.N.Y. An outstanding event constituted a lecture by Dr. Sas, Faculty Advisor to La Tertulia, on the "Quijote," which was attended by all the students of the Language Departments.

The climax of this year's Tertulia's activities was the publication of "El Clarin," a twenty-page magazine with articles on "Don Quijote," the literature of Lope de Vega, the poetry of Jehuda Halevi, and an essay on the "Spanish Elements of Today's Sephardic Jewry." The magazine was dedicated to Dr. Sas for his devotion to the students and his interest in Tertulia's activities.

The officers of this group are: Ludwig Nadelmann, '51, President and Sr. Isaac Bustamente y Azose '51.

CHEMISTRY CLUB

After a lapse of two years, the Chemistry Club has been reorganized. It was felt that the students were lacking a knowledge of the many fields of chemistry and that lectures were needed to familiarize them with these subjects. To accomplish this purpose, the Chemistry Club was organized and a series of lectures were planned which were to be popular rather than technical, so that the majority of the students might benefit by them.

At the first meeting, officers were elected and a lecture was given by Mervin Barenholtz '50, on "Chemical Reactions at a Distance." The first of the lecture series was given by Dr. E. M. Levine on the "The Natural Estrogenic Substances—The Female Sex Hormones." The history of endocrinology, the functions of the various ductless glands, the effects of the hormones on the human body, and the chemical structure of the hormones were discussed. This meeting was a great success and more popular lectures were planned which would deal with sanitation, milk, soaps, and other important topics. The lectures are to be given by Dr. Isaacs, Dr. Joseph, and other members of the science faculty of Yeshiva and other Universities. A project was planned on the preparation of penicillin and another was planned on the preparation of streptomycin. The preparation of various brandies by different fermentation processes was planned, the use of the products being only secondary to the preparation.

The Chemistry Club has been very successful this year and is indebted to the science faculty of Yeshiva for their advice and cooperation.

ARTS AND CRAFTS

The only place in the Yeshiva building where a student may be associated with a vice (vise ?) without being severely censured for it, is the Arts and Crafts room.

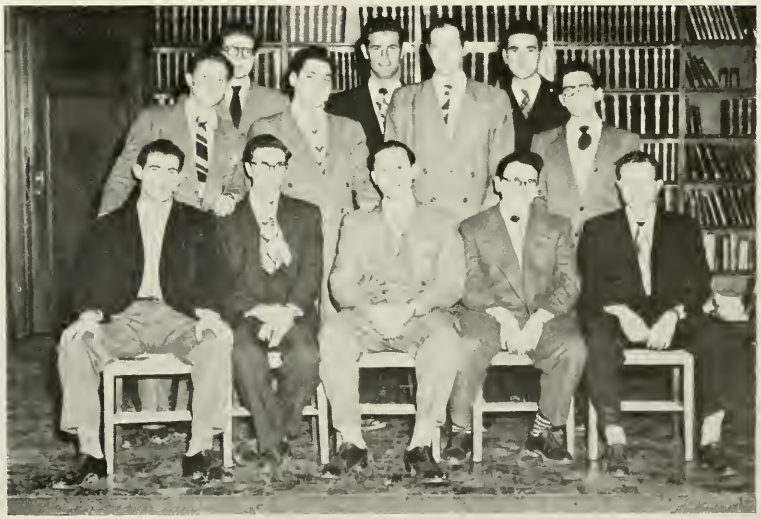
This two by four cozy cubicle has as its denizens those fortunate individuals who have convinced themselves that a Yeshiva man despite his crowded curriculum can and must find an occasional hour for recreation.

The workshop was organized this year, as an extension of the Art Club, by Ernie Ruch, Phil Rabinowitz and Bill Solomon, rather "crafty" fellows. They have procured enough tools and materials to make possible a wide scope of projects. Under the guidance of these three guildmeisters Yeshiva's artisans have produced articles such as furniture to beautify their dorm rooms and reproductions of paintings by the masters which look as priceless as the originals.

The Arts and Crafts office has worked in conjunction with the various other student activities in supplying attractive posters for publicity; and, in the case of the Dramatic Society, special stage properties and scenery.

Now in the process of being organized are classes in sketching, painting, woodwork, metalwork and leather work.

Yes, these are the boys who have really "hit the nail on the head."



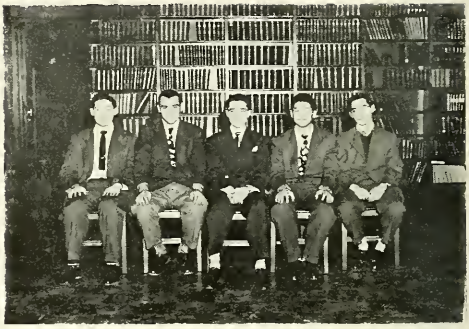
ORCHESTRA

One of the many successful activities sponsored by the Student Council this year was the Yeshiva University Orchestra under the baton of Alexander Petrushka and the pencil of Stanley Wexler.

University Nite marked the successful introduction of the Y.U. Orchestra to the assembled students, alumni and friends. They played all Hebrew melodies.

The favorable impression the orchestra created was strengthened by its performance at the Chanuka Concert. They played a series of Hebrew melodies and two classical compositions, "The Emperor Waltz", by Strauss and the "Persian Market" by Ketelby.

Plans are being formulated to increase the number of orchestra members, to give frequent performances and to create a fine musical group.



BOOKSTORE

After years of unorganized management, the Book Store, this year, was put under the sponsorship of the Student Council. All profits accumulated were added to the Student Council Bank account. Books of all types were ordered by the students and were received within two weeks with a very reasonable reduction.

By the end of the fall term all faculty members were notified that their text books would be available for the first day of the new term. The instructors were very appreciative to find that they would, for the first time, be able to start using the text for the course the first day of the term.

Beside text books for college classes, graduate school and day school texts were ordered. Approximately fifty percent of all books ordered were of non-text book variety. About ninety percent of these were Anglo-Jewish publications.

Under the co-chairmanship of Chiel Simon and Abraham Drazin, the Book Store expects to show a large profit for the first year of its existence.

MACCABEAN

The Maccabean, official publication of the Athletic Association and Physical Education Department of Yeshiva College, has this year taken a big step forward. Under the editorship of Al Sokolow, this monthly organ appeared in printed form for all its issues. Covering, for the most part, all intramural activities and various other feature departments, The Maccabean was welcomed by the students who were interested in various methods of education. Other members of the staff were Bert Rogoway, Jack Zucker, Norm Matlin and Max Frankel.

PUBLICATIONS

The Liberal Arts publication is devoted to original work, done by students of Yeshiva College, of such merit as to warrant permanent record and public distribution. It contains articles both of a totally original nature and of the kind supplementary to some of the work taken up in advanced courses. The articles in it cover the Natural Sciences, including Mathematics, Physics, Chemistry, Biology and Experimental Psychology, and the Social Sciences, including Philosophy, Psychology, History, Sociology, Education, Literature and Fine Arts.

The officers of the publication are William Frank, Editor; A. Rosenfeld, Mathematics; J. J. Gold, Physics; S. Haber, Chemistry; B. Rackovsky, Biology; S. Glaser, Psychology; J. Beck, Philosophy and Social Studies; Lou Lauer, Literature and Social Studies.

CONCERT BUREAU

This past year, the Concert Bureau, under the chairmanship of Reuben Heisler, has taken great strides. In the past the bureau has limited itself to corresponding with the various ticket agencies and publicity managers of shows. This year, through a lot of plugging and good contacts, the students on one occasion were able to go to the Metropolitan Opera free, Carnegie hall several times for the price of the ticket tax only, received half price reductions to the New York Philharmonic Orchestra and such popular shows as Hamlet, Henry V, The Wandering Jew, etc., and many Broadway stage shows and plays. A large selection of recital and radio show tickets were always on hand. The plans for next term are at present a recorded musical form at least four times a month, for the appreciation of the students and faculty.

DRAMATIC SOCIETY

The Dramatic Society, under the leadership of President Eli Horowitz and Vice-President Wilfred Solomon, presented a play this year which was resoundingly successful. The play, a brilliant one act satire entitled, "Flesh and Faculty", was written by Joseph Yoshor and presented as part of the Alumni Day affair in December. In the leading roles were Wilfred Solomon as the Dean and Simon Auster as Beelzebub Brainboy. Supporting them were Eli Horowitz, Robert Kurtzman, Max Frankel, Norman Matlin and Morris Stadtmauer as members of the faculty. David Shudrich played the part of Steam and Ernie Ruch that of the reporter from the Daily News.

Several interesting meetings were also held to discuss dramatics in Yeshiva and in general. On this basis it is hoping to expand even further next year.

MORTIMER KOGON MEMORIAL VETERANS ORGANIZATION

The academic year of 1948-1949 witnessed a spurt of enthusiastic activity on the part of the Yeshiva veterans, under the leadership of Ben Migdal, the new President. The other officers elected at the first meeting were Meyer Sandel, Vice President and Nate Gordon, Secretary-Treasurer. Mike Korbman and Arthur Abramson, in view of their past services and enthusiastic participation in veterans activities, were chosen as Honorary President and Vice President, respectively.

The Yeshiva veterans were in active service with the Army, Navy, Marine Corps and Air Corps during the recent war, in the combat areas of Europe, Africa and the Pacific.

The purpose and policy of this organization is to join in furthering the ideals fostered by this institution. Many of the veterans at present pursuing their studies at Yeshiva are planning to continue their education at the Hebrew University in Israel.

It is the intention of the veterans at Yeshiva to actively participate in affairs that affect the Jewish community at large.

HOBBY CLUB

The Hobby Club under the Chairmanship of Reuben Heisler and with the always helping hand of Doc Hurwitz has again come through with flying colors. This past year a combination of entertainment was presented in the forms of movies, lectures, magic and hypnotic performances. The lecturer was Dr. Harry Lasker, pinch hitting for Mr. Frank L. Weil, who spoke on, "Scouting as an Aid to Religion." Mr. P. Hertz presented three movies for the students, the main attraction being, "As New York Grows." In the line of magic and hypnotism, Harvey Dunn, now on tour in South America gave the boys a very entertaining evening. George Schindler performed his ventriloquism act and impersonations together with a comic act. Jack London, the old standby, presented magic and then hypnotism to the amazement and delight of all attending. Next term the club expects to start off with a bang and present loads of good entertainment for the students.

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